

MANUAL

OF THE

METHODIST EPISCOPAL CHURCH.

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ORGANIZED BENEVOLENCE.

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THE earliest appearance of organic life in any form is, to him who knows its laws, a sure prophecy of that which maturity will bring. In the acorn of this century may be seen the oak of the next. The tiny sprout that pierces the soil, and unfolds its leaves in the sunlight, soon takes the form of the tree—the roots, the trunk, the branches. All it needs, the elements around it are sure to supply. Time and growth will complete its majestic form, and then, beside the spot where a passing footstep might have crushed its young life, some future poet may sing,

“This mighty oak
By whose immovable stem I stand
And seem almost annihilated! Not a prince
In all the proud old world e’er wore his crown
More loftily than he wears the green coronal of leaves
With which thy hand has decked him.”

It is said that “the boy is father to the man,” not because the boy is a man in miniature, or an undeveloped man, but because he has peculiar qualities which, under favoring circumstances, will develop into peculiar character. In like manner the family and the tribe contain all the elements and functions of civil society, legislative, judicial, and executive, as found in the municipality, the nation, and the empire. Out of such small beginnings, though possibly through great social and political convulsions and revolutions, all the great nations of the past and present have been evolved. In primitive

society the father, as now, was the natural head and ruler of the family. As in the second and following generations families multiplied, he would still retain the primacy, and would become the head of a powerful tribe. At his death the eldest son might inherit his estate, and be recognized in similar relations, but it would be only a question of time until other considerations would have to enter in and determine the organic form society should assume, or anarchy and disintegration would be inevitable. A late writer in the "Princeton Review" has said, "Social phenomena are subject to law, and natural laws of the social order are in their entire character like the laws of physics." To discern these laws, and to trace the evolution of organized society from its primitive conditions through varied convulsions and revolutions under their constant operation, is the great task of history. It is enough for our present purpose to show how these laws are concerned in determining some of the forms which society has assumed.

Just as there are, hidden away in all primitive germs of life, vital forces which, once awakened, never cease to operate, and never fail to determine the external form into which the life will develop, so there are, hidden away in the prevailing thoughts and feelings of all peoples, forces as constant and irresistible which determine the forms which organized society shall assume.

The monarchies of the earth have grown and flourished under the constructive power of the idea of "the divine right of kings." In proportion as this idea has prevailed, and the character of the sovereign has been like that of Him by whose right he is supposed to reign, in the same proportion has this form of government been stable and strong. Let the idea perish from the minds of the people, or the character of the sovereign be unlike that of the deity worshiped, and the monarchy will decay, or we shall have the scenes of the French Revolution.

So in like manner republics spring from and flourish under the idea of "the sovereignty of the people." Our own Republic furnishes the best example in history of this form of government, and our "immortal Declaration of Independence," the best formulation of the principles out of which they grow :

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, *deriving their just powers from the consent of the governed*; that whenever any form of government becomes destructive of these ends *it is the right of the people* to alter or abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness." The independence declared having been achieved, the fathers of the Republic proceeded to lay the foundations of the permanent structure on the same broad principles: "*We, the people of the United States*, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of North America." Under the Constitution, they proceeded to distribute the legislative, judicial, and executive functions of government, and to build up the Republic. History furnishes no more impressive example of the power of prevailing thought and feeling than the recorded events which have followed. All agreed that the people were sovereign, but how did they choose to organize and exercise their sovereign power? Were they "the people of the United States," or of the States, united? Was the Union *Federal* or *Confederate*? Was the highest allegiance due the Union or the State? These were the questions on which the North and South divided, and which were submitted to the terrible arbitrament of war. It was decided with all the emphasis of a great victory that "the Union must and shall be preserved," and in the last autumn of the conflict, on the country's greatest battle-field, over the graves of her mighty dead, our most eminent President re-affirmed, in words never to be forgotten, the great principles on which our Republic is founded: "Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that 'All men are

created equal.' Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and dedicated, can long endure. . . . It is for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to the cause for which they gave the last full measure of devotion ; that we here highly resolve that these dead shall not have died in vain, that the nation shall, under God, have a new birth of freedom, and that the *government of the people, by the people, and for the people, shall not perish from the earth.*"

If history teaches any thing worth remembering touching the life of nations, it is that the source of political power, whether in the courts of kings or in the homes of the people, must be kept pure, and that the thoughts and sentiments of the people must be in harmony with the genius and spirit of the government under which they are to live. Whether it be held that the king reigns by divine right, or that the Creator has endowed all men with the right of self-government, all must remember that "God governs in the affairs of men," and that neither monarchies nor republics can rise or flourish without his aid. As the father of our country reminded his fellow-citizens at the close of his public life : "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . A volume could not trace all their connections with private and public felicity. . . . And let us with caution indulge the supposition that morality can be maintained without religion : . . . reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

It becomes the American people to consider, with the profoundest attention, how far a government founded on such principles can reasonably be expected to bear the strain arising from the wide-spread dissemination of subversive political doctrines, or the general prevalence of immorality and irreligion, or the fraudulent and violent intermeddling with the channels of political power. The laws of the social order will have their way as certainly as will gravitation or chemical affinity. To know these laws, and secure intelligent obedience to them, is the first duty of statesmen and patriots.

The laws so concerned in giving form to civil society, and so important to its preservation, are no less potent in religious. The most illustrious example of their presence and power is found in the Church of all ages, and the development of that Church in conformity with these laws marks the broadest and brightest path of history. First, there is, by various and impressive object-lessons, the development of the idea of holiness; then the Creator and Sovereign of the universe reveals himself more and more clearly as a God of holiness before whom seraphim, the purest and holiest of celestial beings, veil their faces behind snowy wings, and cry one to another, "Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory." His holiness revealed, he separates to himself a holy people, saying, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . . And ye shall be my people, and I will be your God."

"Be ye holy, for I am holy," is at once the supreme requirement, and the profoundest reason for it. A holy God dwelling with a holy people, and walking in them; his laws put into their mind and written in their hearts; he their God, and they his people, is the all-pervading idea of the Church of all ages. Under its power the Church has been developed from the first. The giving of the law from the burning heights of Sinai; the terrible punishments of sin; the severe discipline of successive generations, as well as the wondrous grace of God in Jesus Christ, have all contributed to its unfolding under this one great idea. Upon all the altars of that Church, upon all its implements of service, upon all its banners, upon the hearts of its subjects every-where and forever is inscribed, "HOLINESS TO THE LORD," and on earth and in heaven "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." This great principle involves the charter rights of the Son of God to reign

over his people, for unto him the Father saith, "Thy throne, O God, is for ever and ever : a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity ; *therefore* God, even thy God, hath anointed thee with the oil of gladness above thy fellows." To those who come into this kingdom is extended the most glorious congratulations which ever fell on human ears: "Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words ; . . . but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." This is the "kingdom which cannot be moved," for the divine holiness is immutable, and upon "the Christ the Son of the living God," in conformity with this law, the Church of all ages is builded.

Fidelity to this vital principle of the living Church is essential to an abiding place in it. To depart from holiness is to depart from the living God, and fall away from this Church. This, alas ! is possible to individuals and to entire ecclesiastical bodies.

The corruptions and apostasies of the past crept in through vain philosophies and subversive doctrines. The interjection of ecclesiastical authority between Christ and his people, the alleged authority of councils, the pretended primacy of Peter and the See of Rome, led to the greatest apostasy of history ; and the principles underlying that apostasy are the essential life of the papacy, on which its perpetuity depends. Let belief in the primacy of the Roman See perish, and the papacy will disappear from the earth.

The interruption of communion with Rome, in connection with the transfer of the imperial residence to Constantinople, and the maintenance subsequently of the parity of the Patriarchate of Constantinople, gave the world the Greek Church separate and apart from the Roman.

Every branch of the true Holy Catholic Church entitled to recognition as a living branch in the true vine, in so far as it can give a reason for separate existence, has grown and flourished under this great law. A careful study of the principles involved in their separate existence will show that some important feature of doctrine or ecclesiastical polity determines the peculiarities by which each is made to differ from the others. Destroy that distinctive feature, and its separate existence cannot long be maintained. Thus Baptist churches are separated from others by the belief that the immersion of the whole body of an adult believer in water is essential to Christian baptism, and that Christian baptism is essential to membership in the Church of God. The chief distinctive features of Episcopal, Presbyterian, and Congregational Churches are, perhaps, found in peculiarities of church polity. Our own Methodism is made to differ from others chiefly by its zeal to spread Scripture holiness over all lands, through the instrumentality of an itinerant ministry under an itinerant general superintendency, with all possible lay helps.

The principles thus concerned in determining the various forms of organized Christian society also enter into and determine the various organized forms of Christian benevolence.

OUR BIBLE SOCIETIES have grown out of the idea of the word of God to his human children. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." He is no respecter of persons. He has spoken to all. "Therefore we ought to give the more earnest heed to things" spoken. With this conception of God's word and its purpose, a living and working force in the Church, it would be impossible to have scholarship in the Church without the translation of the Scriptures into all languages and tongues; and the invention of movable types, and of the printing-press, could not come into Christian civilization without being conscripted for the printing of the word of God. The life of the Church with this conception distinctly formed must develop into the organized benevolence embodied in our Bible Societies.

OUR OWN MISSIONARY SOCIETY, like all others, is the

organized obedience of the Church to the great commission, "Go ye into all the world, and preach the Gospel to every creature;" "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" "Freely ye have received, freely give." The distinguishing characteristic of missionary work is preaching the Gospel and teaching *by the living voice*. Every thing appertaining to missionary work gathers around the form of the living preacher and teacher as its central figure. It would be impossible for the Church to recognize the obligation of this command, and to realize that the glad tidings of great joy which have thrilled our hearts are promised to all people, and not develop organized missionary labor. Its absence would argue either a dead Church, or utter oblivion to the great commission.

OUR SUNDAY-SCHOOL UNION, as well as all Sunday-school work, gathers around childhood and youth. With the tenderness of a woman it lays tribute upon literature and art, and the printing press, and the platform, and by all means seeks to train the unfolding intellect and susceptible heart of the young in the knowledge and love of God. In the true spirit of Christ it takes little children in its arms and says, "Of such is the kingdom of heaven." Let them be early "planted in the house of the Lord," and they "shall flourish in the courts of our God." It arrests the thoughtless and wayward in the opening of the ways of life, and with persuasive voice repeats the instruction of the Great Teacher, "Seek first the kingdom of God and his righteousness." It is wise and thoughtful, and sees in the Sunday-schools of to-day the Church of the future, looking forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

OUR TRACT SOCIETY seizes upon the power of the press and scatters silent messengers of mercy and truth among the thoughtless multitude. It has no faith in the adage that "Ignorance is the mother of devotion." It remembers that God's complaint against his chosen people was, "Israel doth not know; my people doth not consider." It meets the careless in the way and thrusts upon his attention some startling truth, some awakening thought, some germ of a new life.

It sows beside all waters, not careful whether it or another shall gather the sheaves. True, some seed may fall by the way-side, and some in stony places, but here and there a little will fall upon good ground, and when the evening shall come it will return like Ruth from the fields of Boaz, with gleanings for the heavenly garner.

OUR BOARD OF CHURCH EXTENSION, with spirit born in

“The groves... God’s first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault, to gather and roll back
The sound of anthems,”

nurtured in the tabernacle of the wilderness, consecrated under the divine glory that filled the temple of Solomon at its dedication, comes with singing :

“We rear not a temple, like Judah’s of old,
Whose portals were marble, whose vaultings were gold ;
No incense is lighted, no victims are slain,
No monarch kneels praying to hallow the fane.

More simple and lowly the walls that we raise,
And humbler the pomp of procession and praise,
Where the heart is the altar whence incense shall roll,
And Messiah the King who shall pray for the soul.

The pomp of Moriah has long passed away,
And soon shall our frailer erections decay ;
But the souls that are builded in worship and love
Shall be temples to God, everlasting above.”

It believes in home. It delights in the household of faith. It builds of earthly material in order that souls may be “builded together for a habitation of God through the Spirit.” It recognizes the house of God as “a house of prayer for all nations,” and seeks to put it within the reach of all. It is Christian. It is patriotic. It is like the noble old Roman of whom the Jewish elders said, “He is worthy ; for he loveth our nation, and he hath builded us a synagogue.” As in missionary enterprise the living preacher and teacher is the central figure, so here the house of God, with the family of faith in it, is the central figure. All its offices and ministries center in the house of God.

OUR FREEDMEN'S AID SOCIETY came, like the good Samaritan, in a land where cruelty had long reigned, upon a mangled form, "stripped, wounded, half dead," and abandoned by a feudal civilization to ignorance and helplessness. Native priests and Levites, with scorn and contempt, passed by on the other side. When this Society came where he was it had compassion on him, and went to him and bound up his wounds, and with tenderness took him up from the way-side, did what it could for his relief, and assumed responsibility for his future care. It did not then know how long such wounds are in healing, nor the full extent of the obligation assumed for his future. Coming again and again, year after year, and expending all it had, it finds him, now, partially restored, but with numerous descendants and dependents, drawn together by its Christ-like charities. Besides these, multitudes of a lighter hue are seeking like kindly offices; for many and deep were the wounds which the highway robber—Slavery—inflicted. Drawn to this organized work, at first, by the condition of the Freedmen, this Society has now come to be the chief reliance for Christian education among the ignorant and neglected throughout the South.

OUR BOARD OF EDUCATION is naturally the trustee of our entire Church for the general care of higher education throughout the land. It has scarcely entered upon its great work, and as yet its power and resources are wholly inadequate. At present it is occupied chiefly in assisting needy and promising young men in preparing themselves for the future service of the Church, and thereby assists in some measure a few institutions of learning.

In a new country like ours, with numerous and feeble, and yet greatly needed, seminaries and colleges, with new territory to be occupied and provided with still other institutions, it is very important that the Church should combine its power, not only to encourage and help worthy young men to fit themselves for the ministry, but to help institutions already organized (many of them almost ready to perish) to permanence and increased strength; and to counsel and direct in the establishment of new institutions in territory yet to be occupied. The Board of Education ought to be the authorized, active,

and effective counselor and director for the Church in all such matters involving higher education.

OUR BOOK CONCERN, East and West, is the organized method through which the Church uses the Press, the most powerful agency of our modern civilization. From small beginnings it has grown to large proportions, and now stands among the greatest publishing houses of the world. Its catalogue of books and periodicals indicates the magnitude of its work. No religious library in the land can be complete without its contributions, though, through some anomalies which have marked its history, it would be difficult for a stranger to identify its publications. We can but think that the question whether this work may not be more perfectly organized and unified, as the publishing department of our Methodism, is worthy of the most careful consideration of the General Conference. Certainly, a Board of Publication constituted somewhat like our Missionary, Church Extension, and other Boards, would be more in harmony with the genius and systematic methods of Methodism.

The Benevolent element does not enter equally into all the departments of our organized work. Indeed, it is not claimed in connection with our Publishing work, except it be in the disposition of its proceeds ; and even this is more in the nature of dividends to stockholders than of benevolent contributions. If the entire publishing work of the Church were put under the control of the Book Concern, or of a Board of Publication, benevolent offerings to the Tract Society might be utilized to better advantage in reducing the price of the more important and standard publications that should be in all our homes, as well as for scattering abroad, like the leaves of autumn, tracts and leaflets.

In our Sunday-school work the literary and educational part is not excelled in Christendom, but the benevolent feature has received too little attention. The collections for our Sunday-School Union are by no means creditable to our Church. If they could be greatly enlarged, and old and new Sunday-schools in poor and destitute portions of the country more generously supplied with furnishings and libraries, the Church of the future would reap much larger results from its work.

Our Board of Education is benevolent toward the young men aided by it, and incidentally helpful to institutions where they are educated, but its advisory and directory offices seem capable of being made most important.

In our Freedmen's Aid, Church Extension, Tract, and Missionary work, the benevolent element is most prominent.

Two things are every-where essential to the successful prosecution of organized benevolent work :

1. *A spirit of true Christian Benevolence.* This must have its home in individual hearts. As the Church builded together "for a habitation of God through the Spirit" is inhabited only as the divine Spirit dwells in individual human hearts, so organized agencies for benevolent work are in spirit benevolent, only as individuals entering into it are inspired by the spirit of benevolence. The spirit of Christianity is every-where and always a spirit of benevolence. It was this that prompted the Father to give his only-begotten Son. It was this that moved Christ to the sacrifice of himself. The baptism of the Holy Ghost on the day of Pentecost was a baptism of benevolence. As the disciples were filled with the Holy Ghost they were melted and fused together, and "had all things common, and sold their possessions and goods, and parted them to all men as every man had need." "They were scattered abroad, and went every-where preaching the word," and wherever they went the spirit of benevolence was developed. So that, "When a great dearth came in the days of Claudius Cæsar, then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea," and the churches of Macedonia, in "their deep poverty, abounded unto the riches of their liberality, for to their power, yea, and beyond their power, they were willing of themselves" to send their offerings, for they, too, had entered into "the fellowship of the ministering to the saints." Paul, in stating the fact, gives the explanation. It was their unreserved consecration: they "first gave their own selves to the Lord, and unto us by the will of God." They were under the dominion of the constraining love of Christ.

This spirit goes wherever Christianity goes, and is only suppressed and smothered where human selfishness is allowed to

suppress and smother the spirit of Christ. No form of benevolence can flourish without this spirit as its soul and life.

But essential as it is, there is needed along with it :

2. *The guidance and help of business methods.* System, if not indispensable, is of great service to each individual in the exercise of benevolence. As prayer is the language of the soul's want, so giving is the expression of the soul's benevolence. Neither should be a mere matter of impulse. As we should "pray always with all prayer," so we should give always with all benevolence ; but, in both praying and giving, it should be "with the spirit and the understanding also." The impulse to give, when unrestrained by selfishness, needs regulation. Certainly, the act of those believers who, under the impulses inspired by Pentecost, "sold their possessions and goods, and parted them to all men, as every man had need," was not intended to be an example for all to follow. The plan commended by Saint Paul is better suited to all classes and conditions. Give *statedly, frequently, thoughtfully*, "as God hath prospered ;" generously—"He which soweth *sparingly* shall reap also sparingly ; and he which soweth *bountifully* shall reap also bountifully ;" willingly—"For if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."

But if method be necessary to the individual, in order to wise personal giving, it is absolutely indispensable to organized benevolence, especially where the co-operation of large numbers widely separated is involved.

The essential conditions of properly organized benevolence are :

1. *Necessity* ; that is, that the thing proposed should be done, and cannot be accomplished by personal effort. An individual should never look to a society to do what lies within his own reach. He cannot shift responsibility in this way. "Every one of us must give account of himself to God."

2. *Community of interest and obligation* ; that is, that the persons associated together should sustain similar relations to the end proposed. All who are thus related should be enlisted.

3. *Consultation and mutual agreement* as to objects and

methods. In case of large numbers widely separated this must be by representation.

4. *Equitable division of labor* and of the means of doing it—mutual sympathy and support. As soldiers in the field, fighting the battles of their country, should receive the support of the commissary department, and of all citizens under the same flag, so those put into the front, into places of toil and sacrifice, should receive the support of all who are associated together for a common benevolence.

5. *Mutual or common accountability.* Each, in his place, should cheerfully assume his share of the common labor and sacrifice, and be ever ready to show that he has done his full part. If he go beyond, he is entitled to rejoice; if he fall below, he will naturally feel humiliated. But, in either case, his associates are entitled to know to what extent he has performed his part.

Now the question arises, To what extent do our organized Church benevolences meet these conditions? If we test them severally by each of the conditions, will we not find that they are strong and effective in proportion as they measure up to all of them? Our Missionary, Sunday-School, Tract, Church Extension, Freedmen's Aid, Educational, and Publishing agencies all measure up well to the first and second: they are all necessary, and all Methodists are interested in them and owe them common allegiance. When we approach the third and fourth, some begin to fall below, and their character for benevolence, or for efficiency, or for both, is weakened accordingly. The General Conference, the representative body and highest council of the whole Church, provides, in a good degree for all, consultation and mutual agreement as to objects and methods, but less fully for division of labor and the means of doing it, within any one of them. Through the General Committee of Missions and of Church Extension, and, in some measure, through the Board of Managers of the Freedmen's Aid Society, an equitable distribution is made, in behalf of these causes, among the several Conferences and Missions, of the work to be done, and, in some measure, of the means to do it. But *as to mutual or common accountability, all fall short.* The duties of all in the common co-partnership of

Christian benevolence, particularly of our leaders, our Presiding Elders and Pastors, are somewhat elaborately defined in the Discipline, especially in behalf of Missions and Church Extension ; but the nearest approach to accountability is found in the provision requiring that "when the character of the Presiding Elder is under examination the Bishop shall ask him whether the provisions of the Discipline for the support of Missions have been carried out in his district ; and when the character of a Preacher in Charge is examined he shall inquire of him what amount has been raised for Missions." Next to this stands the provision that the Preacher in Charge shall "at each Conference report the amount asked and the amount received for Church Extension ;" but both are defective—the first in that the relation of the amount raised to the amount asked is not covered ; and the second in that the time and manner of making the report is not specified, and so is seldom made at all.

If our organized benevolences shall ever be brought to that degree of efficiency which the honor of the Church and the wants of the world so imperatively require, these three things must be done :

1. The great principles out of which they have grown, and upon which they subsist, must be clearly comprehended, and the freest scope must be given for their fullest development.
2. The spirit of benevolence must be intelligently and assiduously cultivated in all the Church, with constant reliance upon the Holy Ghost, by whose outpouring, as on the day of Pentecost, so always and every-where it is kindled and inspired.
3. The best business methods must be devised and applied, and defects corrected as they shall be discovered, in conformity with the essential conditions of organized benevolence.

To many it has been apparent for years past that the great defect in the methods of our organized benevolences lies in the want of a recognized accountability of each member of the co-partnership to all the others. Provisions are made for the asking of definite sums from each Conference district and pastoral charge, and the statistics show the amounts raised by each ; but the two sides of the account are not brought together, as they should be. The *ledger*, found in every well-

conducted business in the world, and every-where else deemed indispensable, is ignored here. The reports of the Board of Church Extension furnish the nearest approach to what we ought to have, and these show only the two sides of the accounts with Conferences—amounts asked, and amounts received for Church Extension—with such imperfect indications of what districts and pastoral charges have done as can be gleaned from the statistics published in the General and Annual Minutes. The writer of this article has clearly seen this difficulty for years, and has earnestly sought to have it remedied. Where time and circumstances have permitted careful and patient consideration, others have agreed with him as to the difficulty, and the necessity of finding a remedy. In the Committee on Church Extension of the General Conference of 1872, and again in 1876, a measure was proposed which the Committee thought would secure improvement, but, under a hasty and somewhat heated misapprehension, which there was no time to correct, it was voted down by the General Conference. Again, in 1880, the General Committee of Church Extension invited the attention of the General Conference to this subject, saying, that—

This work of Church Extension, as well as all other financial work in which the Church is engaged, should be regarded as in the nature of a business enterprise in which the whole Church is united, and it should be conducted on business principles in every particular. The duties devolved upon us contemplate this. We are required to ask of each Conference *a definite sum*, and the Conference is required to return a definite answer, which is registered in the statistics from year to year. It is contemplated that in the same manner, in pursuance of provisions of the Discipline, *a definite sum* shall be asked of each pastoral charge, and that a definite answer shall be returned from each; the amount so asked being intended to fix the minimum of the amount to be secured in each case. The pastor of each church, as the co-partner of every other pastor, stands before his people as the representative of all, to lead his people forward in their part of the work which all are called upon to do, and if each could be induced to recognize his responsibility for the business work of the Church, and report to the Church in every case the amount asked and the amount received, *bringing the two sides of the account together*, this work would go forward without embarrassment, and with increasing success. . . . If some method can be devised by which each pastor shall be led to recognize his personal responsibility for his part of the financial service in which all are united, and to cheerfully bear the request of the Church to his

people, and earnestly endeavor to secure their co-operation to the extent required, and at the close of the year place their answers before the Church, *side by side with the request made*, a degree of efficiency and regularity will be secured which will be of incalculable value to all our financial work. In every well-regulated business the two sides of every ledger account are brought before the eye at the same time. Can it not be done in all the financial work of the Church?

Let those who think not, or that it is not desirable, study the subject as carefully and patiently as those who hold this language, and then point out a more excellent way. But let no one suppose that, in advocating the application of sound business principles to the financial service of the Church, it is in any body's heart or thought to provide a scourge, even for delinquents. Let all remember that the Church owes something to those who fight her battles in distant fields, and on the outposts of civilization—and who must, therefore, depend for supplies on her organized benevolences—as well as to those who occupy her strongholds and who are, therefore, more concerned in furnishing the munitions of war. Failure here involves suffering there. All are brethren, and let the Church impartially require of all equal devotion and fidelity.

MISSIONARY SOCIETY.

DIRECTORY.

PROPER CORPORATE NAME: "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: MISSION ROOMS, No. 805 BROADWAY, NEW YORK CITY.

CHARTER, ACTS OF INCORPORATION, ETC.—See last Annual Report.

THE GENERAL COMMITTEE meets in November each year in the Mission Rooms, No. 805 Broadway, New York.

THE BOARD OF MANAGERS meets on the third Tuesday of each month in the Mission Rooms.

THE CORRESPONDING SECRETARIES, *Rev. J. M. Reid, D.D.*, and *Rev. C. H. Fowler, D.D.*, have charge of all the correspondence of the Society. All communications should be addressed to them at the Mission Rooms, 805 Broadway, New York.

THE RECORDING SECRETARY, *Rev. J. N. FitzGerald, D.D.*, has charge of all the records of Committees, of the Board, and of the Society. He also certifies to the Treasurer, or to the Auditing Committee, as the case may require, all moneys granted or expenditures authorized in pursuance of the action of the Board.

THE TREASURER, *J. M. Phillips, Esq.*, has charge of all the funds of the Society, as his title indicates. All remittances should be made to his order by draft on New York or Post-Office Order on New York, and should be inclosed to the Corresponding Secretaries as above directed.

THE ASSISTANT TREASURER, *Rev. J. M. Walden, D.D.*, resides at Cincinnati, O., and acts for the Treasurer in that part of the country.

IN MAKING BEQUESTS the following form should be observed:

I give and bequeath to the "MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the sum of; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF LAND observe the following:

I give and devise to the "MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises:

.....

to have and to hold the same, with the appurtenances thereto, to the said Society, its successors and assigns forever.

It is particularly requested that all persons making Bequests and Devises to this Society, or knowing that they have been made, should notify the Corresponding Secretaries of the same at the Mission Rooms, and, if practicable, to inclose a copy of the will, that the wishes of the testator may be known and our rights protected.

MISSIONARY LITERATURE in the shape of tracts, leaflets, concert exercises, and letters to children should be ordered from this office, also supplies for collecting purposes.

UNCERTAIN BEQUESTS.

BY REV. J. N. FITZGERALD, D.D.,

RECORDING SECRETARY OF THE MISSIONARY SOCIETY OF THE M. E. CHURCH.

The frequent failures of the Missionary Society of the Methodist Episcopal Church to secure moneys and lands which benevolent testators have designed for it, have prompted the writing of this article.

Much might be said concerning the making of wills in general ; the importance of making them at once, while health remains ; of seeing to it that they are drawn with the utmost care, by competent persons, and in strict conformity with the requirements of the local law, etc. The design at present, however, is to consider more especially, but of necessity in a somewhat hasty manner, certain questions relating to one feature of wills under which the Society above named is a beneficiary.

Before taking up these questions it may be worth the while to give some definition of certain terms herein to be employed, to the end that the reader may get a clear idea of the distinctions between them in law, since their constant recurrence might otherwise be productive of some mental confusion.

A GIFT is "any thing the property of which is voluntarily bestowed without compensation." It is of the essence of a *gift* that it shall be gratuitous and accompanied by a transfer of possession, together with all title and interest therein.

With regard to gifts of *real property* there are certain distinctions which are recognized by law, but into which, at present, it is not advisable to enter. He who gives a thing is called the "donor ;" he who receives it, the "donee."

A DEVISE is "a gift or disposition of *lands* or other *real property* by a *last will and testament*." He who makes it is the "devisor ;" he who receives it is called the "devisee."

A BEQUEST is a term which is properly confined to a gift of *personal property by will*. Such gift is a *legacy*, and he who receives it is the "legatee."

In common parlance the meaning of the word "bequeath" is sometimes broadened so as to cover the meaning of "devise," but according to the best authorities this is improper.

Many persons who have been successful in accumulating large sums of money, and many others who, by dint of economy or self-denial, have succeeded in saving small sums, seek through their last wills and testaments to place these moneys where they will aid in carrying forward the work of Christian missions. A fair proportion of such persons are identified with the Methodist Episcopal Church. But through some carelessness in the drawing of the wills their object may be defeated, and the money pass to persons out of whose hands, perhaps, they have been especially anxious to keep it.

It becomes, then, a matter of no little moment that the testator, the execution of whose designs is to be left to others, should see to it that his will be so drawn, with such precision of terms and such certainty with regard to the objects in view, as to reduce the chance of successful contest to the minimum, and to render the defeat or non-execution of his purpose, as nearly as may be, impossible.

It is true that in all cases strenuous endeavor is made to ascertain the true intent and meaning of the testator, and that frequently the objections urged by contestants against the probate of a will, or against the execution of a given part of it, are overruled by the courts. Still, these objections, often merely technical and, indeed, frivolous, give rise in too many instances to protracted litigation, which is always costly and often bitter. And when at length, if it so happen, the objections are overruled, the intent of the testator ascertained, and the will established, it is many times found that the estate has suffered severely, and that the fund from which legacies are to be paid has been materially diminished. Thus the attainment of the object which the testator had in view is, in a measure, prevented, and the work which he wished to advance is hampered and delayed for months, perhaps for years. For it must not be forgotten that the costs of both parties are quite too frequently borne by and paid out of the estate. Furthermore, there are always certain other expenses incident to such litigation, which cannot be estimated as any part of the "costs," but which must, nevertheless, be defrayed either out of the legacy or out of other funds belonging to the Society defending.

Again, when a Society is obliged to defend a will which is contested, and the will, as not seldom happens, is broken, whatever expense is incurred is just so much taken out of that treasury which the testator desired to replenish and not to deplete. How different is such a result from the one he intended! Instead of furthering the good cause which was so near his heart, he actually hinders it. Instead of adding to, he takes from, those funds which constitute so important an agency in carrying the Gospel to the ends of the earth.

Another evil effect of these legal contests is that they are apt to give rise to strong and even bitter prejudices in the minds of persons who previously were friendly, or, to say the least, not inimical, to the Society or the cause. Heirs who consider themselves injured will talk of their wrongs to sympathizing friends and neighbors until all agree that these "grasping institutions" are perfectly willing to rob the widow and the fatherless, if so be that their own ends may be thus promoted. In this way there are aroused strong and widespread prejudices which are always difficult to overcome, and which often cause those who entertain them to resolve to withhold or withdraw all sympathy and support from such "charities." But if the clause in the will be clear and precise, leaving no room for dispute as to the manifest intent of the testator, the amount will usually be paid without arousing any great antipathy toward the beneficiary. If the heirs feel that they have any grievance, it will be one the responsibility for which will lie with the testator, and not with the legatee. In any case there will be none of the friction and bitterness sure to be engendered by a contest.

These contests are engaged in on a great variety of grounds, the very existence of which could be prevented in a vast majority of cases by a little forethought and care. The consideration of these grounds might be entered into, not only to the advantage of the Missionary Society, but also to the satisfaction of some individuals who may be at a loss to know whether provisions already made, or likely to be made, in their wills, are so expressed and guarded as to render their execution certain. But space is limited, and therefore such consideration must be left for future articles. A single defect

which leads to much strife, and results in great loss to the missionary cause, is all that can be noted at present.

That defect is "MISNOMER."

Nothing gives executors more perplexity than this. In their own minds they may be satisfied as to the design of the testator, but whether the letter of the "will" will warrant them in executing what *they* think to be his purpose, is a question in regard to which they entertain grave doubt. And for their own protection they make application to the courts to have the will "construed," a part of the expense of such application being ordinarily paid out of the amount to which the Missionary Society is entitled.

Sometimes executors venture to pay over the amounts specified, upon receipt of a duly executed Bond of Indemnity given by the Society and some responsible individual as security. And yet, even this involves some expense and delay, and gives occasion for anxiety lest some disappointed heir may charge the executor with failure to properly "execute," and subsequently endeavor to make his charge good.

Legion is the name of the contests that have been entered into and carried forward on this single ground of *misnomer*. As remarked above, the contestants are many times defeated, but never without expense to the Missionary Society. At other times, however, they succeed, and the result at each of those times is as previously set forth. And it must be conceded that many of the decisions against the Missionary Society, on this ground of *misnomer*, cannot well be excepted to, the reason being that the defects are so flagrant as to render it impossible for impartial tribunals to decide in any other way. Reasons for the defects upon which such decisions are based are not difficult to find. Too many persons either draw their own wills, without any adequate knowledge of the necessary legal forms and requirements, or they permit them to be drawn by persons almost as incompetent as themselves.

Often those who are presumed to be familiar with the real name of "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH" make bequests or devises to something totally different when they think they are making them to that Society.

That which they specify as the object of their charity not only is not known, but never existed. The consequence is that such bequests or devises are void, and very reasonably so, because of uncertainty or illegality.

The records of legacies in the office of the Missionary Society exhibit many striking examples which might be viewed with profit by persons intending to make some provision in their wills for the advancement of missionary interests. Here are a few :

"I give \$500 to the Methodist Missionary Society in the city of New York."

"I give and bequeath five hundred dollars each to the Home and Foreign Missionary Society of the Methodist Episcopal Church."

"I give and bequeath to the missionary cause five hundred dollars."

"I give and bequeath the sum of thirteen hundred dollars to the cause and for the support of the Foreign Missions of the Methodist Episcopal Church of the United States."

"I will and desire that the residue of my property, if any, * * * be given to the authorized agent of the Home and Foreign Missionary Society to aid in the propagation of the holy religion of Jesus Christ."

"Five hundred dollars to the Home Missionary Society, and five hundred dollars to the Foreign Missionary Society."

"One thousand dollars * * * to spread the Gospel among the aborigines of the West through the Methodist missionaries."

To these might be added many others, but more are not necessary.

Some of the provisions above quoted are found in the wills of persons who possessed large wealth, and some in those of persons who had only moderate means, each testator having desired to contribute according to his ability toward the advancement of the great cause which "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH" seeks to promote. And yet in no one of these cases is the Society properly specified, while in a part of them the designation is so uncertain and indefinite as to render it difficult, if not impossible, for any one to fix definitely upon the intended recipient.

A single letter addressed to the Mission Rooms at New York would in each case have secured all necessary information in regard to the title of the Society and the form in which the bequest should have been made; and thus there

would have been saved to the Missionary Society thousands of dollars. Let those who still live, and who intend that the great cause of Christian missions shall be benefited under their wills, take note of this, and see to it that the legatee is properly named.

All pastors feel a deep interest in the work of missions, and give freely of their time, labor, and substance for its promotion. They are striving earnestly and constantly to secure contributions to the end that the good work may not only not cease for an instant, but that the field of labor may be continually widened. Nevertheless, the sums collected, though sometimes large, are frequently small, and are often secured only after great wear and tear of both body and mind. To the faithful pastor who thus labors in order to secure such meager results, it seems that many of those who have abundance of this world's goods are quite out of sympathy with the great work which the Master gave orders to have carried on until all nations should experience its benefits. But though men often seem unwilling to bestow largely while they have the capacity to enjoy their possessions, there is usually discovered an inclination to give freely of that, the usufruct, or indeed even the use, of which they can no longer enjoy. Thus it comes to pass that pastors frequently succeed in influencing men to bestow through their wills, for missionary purposes, sums which they will not, and perhaps, in justice to themselves and others, cannot, give during their lifetime. By watching for and improving such opportunities, many a pastor has by a single stroke secured for the great cause an amount equal to, and possibly above, that given by his charge for an entire year.

Often, too, members of the Church with whom the pastor has had no communication on the subject, conceive the purpose of leaving a legacy to the Missionary Society, and then make known that purpose to him. At the same time they ask advice or direction as to the best form in which to declare their wish. The pastor, being anxious to encourage, gives a word of advice, or an explanation of some particular point, feeling grateful that he has the privilege of aiding so good a work in such a way. But what must be the measure

of his regret when, the testator having died, and the will having been offered for probate, he learns that dissatisfied heirs have concluded to contest on the ground that the object is not sufficiently stated or the beneficiary correctly named. He neglected to make sure that the bequest or devise was to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," and the mistake may be so serious as to prevent the amount specified from reaching the treasury for which it was designed.

A pastor upon whom the responsibility for such a mistake becomes fixed, generally finds that no one is so slow as himself in granting forgiveness of such an error. Far different is his experience from that of the minister who is permitted to see the fruit of his carefulness and precision in the full amount paid over under a will, one provision of which at least was made under his supervision.

Some preachers are so alive to this matter that when they learn of the existence of a will, the maker of which has kindly remembered the Missionary Society, they venture to inquire whether the Society is specified by its corporate name, and they do not rest until they learn that all is right, or until they see corrected any error or inaccuracy that may exist. In many instances invaluable service has been thus rendered.

Any person who will consider the matter will certainly see the great advantage that would result to the Church if presiding elders and pastors, who are in constant contact with the laity, would properly inform themselves as to the technical corporate name of "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," as well as to the form necessary to make legacies to said Society good in law. These officers would frequently find themselves in a position where they might be instrumental in so guiding the framers of wills, as to render impossible the raising of objection on the ground we are specially considering. Such information is by no means difficult to obtain, and once acquired, the result would be that many thousands of dollars would be secured toward the advancement of the great cause which "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH" was organized and incorporated to subserve.

EDUCATION IN CHINA.

BY THE REV. S. L. BALDWIN, D.D.

EDUCATION holds a high place in the esteem of the Chinese people. A nation that for more than twelve centuries has adhered to a system of competitive examinations on classical studies, as its method of selecting and promoting civil officers, bears emphatic testimony to its appreciation of learning. And long before that system was established, education was in high regard, and exerted a marked influence upon the general manners of the people. The native historians speak of even the earliest rulers as encouraging literature, and taking measures to promote all branches of education. The Book of Rites says that, "For the purposes of education among the ancients, villages had their schools, districts their academies, departments their colleges, and principalities their universities."

The basis of Chinese education, and, indeed, almost the entire curriculum of study, after the primers are mastered, is to be found in the classical writings—the works of Confucius and Mencius. Dr. Williams says, in "The Middle Kingdom," referring to the plan of basing official promotion upon classical attainments, "Owing to this undue attention to the classics, the minds of the scholars are not symmetrically trained, and they disparage other branches of literature which do not directly advance this great end. Every department of letters, except jurisprudence, history, and official statistics, is disesteemed in comparison; and the literary graduate of fourscore will be found deficient in most branches of general learning, ignorant of hundreds of common things and events in his national history, which the merest school-boy in the Western world would be ashamed not to know in his."

A book called the "Juvenile Instructor," written to aid parents and teachers in the instruction of the young, gives this general outline of the proper course of education: "When able to talk, lads must be instructed to answer in a quick, bold tone, and girls in a slow and gentle one. At the age of seven, they should be taught to count and name the cardinal points; but at this age should not be allowed to sit on the same mat, nor eat from the same table. At eight, they must be taught

to wait for their superiors, and prefer others to themselves. At ten, the boys must be sent abroad to private tutors, and there remain day and night, studying writing and arithmetic, wearing plain apparel, learning to demean themselves in a manner becoming their age, and acting with sincerity of purpose. At thirteen, they must attend to music and poetry ; at fifteen, they must practice archery and charioteering. At the age of twenty, they are in due form to be admitted to the rank of manhood, and learn additional rules of propriety, be faithful in the performance of filial and fraternal duties, and though they possess extensive knowledge, must not affect to teach others. At thirty, they may marry and commence the management of business. At forty, they may enter the service of the State ; and if their prince maintains the reign of reason they must serve him, but otherwise not. At fifty, they may be promoted to the rank of ministers ; and at seventy, they must retire from public life."

The young student in China has three stages to go through in his course of study: 1. Memorizing and writing characters without any reference to their meaning. 2. Reading his textbooks, and acquiring a knowledge of their meaning, 3. Studying the classical models, and composing essays.

Naturally enough, there are three classes of schools, which may be designated the primary, the intermediate, and the classical—the first simply training the pupils in memorizing books and writing characters, the second taking up the classical books, and expounding their meaning, and the third devoting its attention to composition, with especial reference to style, which is considered a matter of the highest importance. It is not very uncommon, however, to find these three departments combined in one school. There is no uniform system, and all communities are free to adopt any course they may prefer. Sometimes a village establishes a school to which all the children may come ; sometimes a wealthy gentleman opens one as an act of merit ; sometimes a teacher hires a room, announces his purpose to teach a school, and solicits pupils. The rich often employ private tutors. But under whatever auspices the child begins his education, the object is always the same, except with those who merely learn the rudiments,

to aid them in the ordinary business of life. All others are looking forward to the competitive examinations, expecting to enter them and contend for those honors which secure official position and preferment. These examinations embrace contests for three different degrees—the first of which is called *Siu-tsai*, or “Budding Talent;” the second, “*Ku-jin*,” or “Worthy of Promotion;” the third, *Chin-shi*, or “Fit for Office.” They are often spoken of as equivalent to our A.B., A.M., and LL.D.; but almost the only analogy between them is in the fact that they are successively conferred literary degrees. Admission to the Hanlin College, or “Pencil Grove,” at Peking, is equivalent to a fourth degree. The examinations are open to all, except the prohibited classes; namely, the children of prostitutes, play actors, executioners and menial servants in the public offices, and jailers. No questions are asked as to where the candidates studied, or what was the method of their instruction. Their standing is determined by their ability and their knowledge of the classics as demonstrated at the examinations.

Each district has two resident examiners, who keep a list of all competing students, and subject them to preliminary examinations and training. Every province has a Literary Chancellor, appointed for three years, whose duty it is to visit every district, hold the examinations, and confer the first degree. The candidates, varying in number from 100 to 2,000, according to the populousness of the district, assemble at the examination hall, where they are supplied with a roll of ruled paper each, and when they have taken their seats at their desks, receive from the chancellor themes for two prose essays and a poem, which they must complete before dark. Those students who rank the highest, not more than fifteen or twenty in each department, and hardly more than one per cent. of the candidates, receive the first degree, and become candidates for the second.

The trial for the second degree is held in the provincial capital once in three years. It is presided over by special commissioners sent from Peking. There are three sessions, of three days each. Four themes for essays, and one for a poem, are given to each candidate. On the morning of the third

day, they are allowed to leave the hall, but must return in the evening. The next day five more subjects are given out. Two days afterward, their work being finished, they are again dismissed for a portion of the day. Returning once more, they have five themes given them on miscellaneous subjects, and one for a poem, and are finally released on the tenth day. The three rolls of essays prepared by each student are carefully examined by competent scholars. Out of 8,000 or 10,000 students, 200 to 300 may be admitted to the second degree. The sub-examiners submit the best essays to the Imperial Commissioners, who make the final selection of the number to whom the degree can be given.

The graduates of the second degree who desire to contend for the third degree must go to Peking, where examinations for the third degree are held once in three years, when the highest on the list receives the title of "Chuang-yuen," or "Laureate," one of the highest distinctions of the Empire. About twenty are admitted to membership in the Hanlin Academy, and fifty or sixty as pupils; and the rest are appointed to official positions in various parts of the empire.

The defects of this system of education which deals only with the political, philosophical, and ethical teachings of the Confucian classics, are apparent. Western science is already making considerable impression upon the Chinese mind; and some of the most thoughtful statesmen of the empire perceive the necessity for a new departure. As long as twelve years ago, a prominent Mandarin proposed that mathematics be made a subject of examination; and Li Hung Chang earnestly advocates the addition of physical sciences.

The Rev. W. A. P. Martin, D.D., President of the Imperial College of Western Sciences, at Peking, says of this proposition of the great Chinese statesman: "When adopted, as it must be, it will place the entire examination system on a new basis, and inaugurate an intellectual revolution whose extent and results it would be difficult to predict. In remodeling her national education, Japan has begun with her schools, and, however reluctant, China will be compelled to do the same. Thus far her efforts in that direction have been few and feeble, all that she has to show being a couple of schools at Canton

and Shanghai, with forty students each ; three or four schools in connection with the arsenal at Foochow, with an aggregate of three hundred ; and in the capital an Imperial College for Western Sciences, with an attendance of about a hundred. The proposed modifications in the civil service examination system, will not only invest each of these schools with a new importance, and give a higher value to every educated youth ; it will have the effect of creating for itself a system of schools and colleges on the basis of an existing organization."

So that, whether we consider the honorable place held by education for centuries past in China, or the new demands of the present time, it is evident that Christian Missions must give due attention to education as part of their great work for the evangelization of the empire. Nearly all the missions have employed the agency of schools, more or less, from the beginning. Day schools for boys and girls are numerous, in which the elementary branches are taught, and some knowledge of geography, astronomy, and mathematics may be gained. Boarding schools, for both sexes, have also been successfully established ; and many young men and women have gone forth from them to spread both secular knowledge and the truth of the Gospel in the circles in which they move. Theological schools have proved powerful adjuncts to the work, in sending forth well-qualified men to labor with great efficiency in the ministry.

Within the past three years the Foochow, Central China, and North China Missions have all decided to open schools of a higher grade, in which the English language shall be taught, and through it knowledge of the higher Western sciences be communicated. At Foochow this new departure was accelerated by the offer of Mr. Ahok, a native merchant, to give \$10,000 toward the founding of an Anglo-Chinese College. A very fine piece of property, with a handsome and commodious building upon it, has been purchased ; classes have been formed, regular instruction commenced, and the Rev. George B. Smyth has recently been made its president. The friends of the college look to it as a very important agency in the future progress of our work in that mission. Both here

and in the other missions named, it is desired that special donations be made to fully establish these institutions.

In all this matter of education the Christian Church ought to lead. China will not be able longer to content herself with the "classics." She cannot afford to allow Japan to outrun her in the race for knowledge. Her conservatism must be modified; and she must consent to receive from the West the light of science, and the blessings of Christian civilization. For every reason America is fitted to give her this light and blessing. If we do not seize this opportunity to guide the education of China, others will send to her, in place of her conservatism, paralyzing rationalism and skepticism, such as we see to-day entering the schools of Japan. Let the Church of Christ be in the van of this onward movement, and let our beloved Methodism, true to its ancient pioneer character, be at the front of the host of education—mental, moral, and spiritual—that shall make the China of to-morrow resplendent with the light of knowledge and of truth!

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 " 9. Those Women! (Ed.)
 " 16. Leaders in Council.
 Feb. 13. Rev. Thomas Craven's Trip Toward India.
 " 20. Christian Work in Japan. Rev. M. C. Harris.
 Mar. 5. Iowa Conference in Guanajuato. Bishop Warren.
 " 19. History of Shiawassee Mission, Michigan, 1837-39. Prof. Samuel W. Williams.
 " 26. Shiawassee Mission. Prof. S. W. Williams.

CHRISTIAN APOLOGIST.

- Jan. 7. The Jesuits in Madagascar.
 " 14. China.
 " 21. The Hindu Mother.
 " " Madagascar.
 " 28. A Poor Hindu Woman.
 Feb. 11. Hope for Japan.
 " 18. Death of the India Reformer, Keshub Chunder Sen. J. J. Mesmer.
 Mar. 10. This and That from China. F. Ohlinger.
 " 17. This and That from China. Conclusion. F. Ohlinger.
 " 24. The Black Mother of a Bishop.

WESTERN CHRISTIAN ADVOCATE.

- Jan. 2. Central China Mission. II. Bishop Merrill.
 " 9. Foochow Conference. Bishop Merrill.
 " 16. Foochow Conference. Concluded. Bishop Merrill.
 " " Letter from Dr. William Butler.
 " " Grand Missionary Conference.
 " " Our Missionary Number. (Ed.)
 " 30. Home Mission Work in "Ye Olden Time." Mrs. M. B. Mitchell.
 " " At Clark, Dakota. Rev. J. F. Kemper.
 Feb. 6. Who will Go? J. M. Thoburn, D.D.
 " " The Zenana Paper.
 " 27. Bombay. Bishop Foster.
 Mar. 5. Bombay. Concluded. Bishop Foster.
 " " Japan the Open Door to Corea. Rev. W. C. Kitchen.

CENTRAL CHRISTIAN ADVOCATE.

- Jan. 2. Sunday-school Work in North India. II. B. H. Badley.
 " 9. Demoniacal Possession in India and China—An Explanation. Rev. B. H. Badley.
 " 16. Letters from Germany. Bishop Foster.
 " " Presiding Elders in Council.
 " 23. Letter from India. Rev. P. M. Buck.
 " " Missionary Mites. Rev. B. H. Badley.
 " 30. India's Loss in the Death of Keshub Chunder Sen. Rev. B. H. Badley.
 Feb. 6. Self-support and Mission Work in India. Rev. B. H. Badley.

Feb. 13.	The Power of Christian Song in Missionary Work. Rev. B. H. Badley.	Jan. 17.	Missionary Incidents.
"	20. Do Missionaries Countenance Polygamy? Rev. B. H. Badley.	"	24. Missionary Incidents. Oregon.
"	" West China Mission. George B. Crews, M.D.	Feb. 28.	Chinese Bible Meeting in Portland.
"	27. Methodism in India. Rev. B. H. Badley.	Mar. 13.	Human Inspiration in our Missionary Work.
"	" West Nebraska Mission. Rev. T. B. Lemon.		CANADA CHRISTIAN ADVOCATE.
Mar. 5.	The Separation of our Foreign from our Home Missionary Work. Rev. B. H. Badley.	Jan. 16.	Chinese Conversions.
"	" The Pastor and the Woman's Foreign Missionary Society. Mrs. W. H. Carwardine.	"	30. Dr. Muller and His Missions.
"	12. From Liberia. Amanda Smith.	Feb. 13.	Brother Argue vs. the Missionary Board and its Secretary. (Ed.)
"	19. The Bible its own Commentator in India. Rev. B. H. Badley.		SOUTH-WESTERN CHRISTIAN ADVOCATE.
"	" The Missionary Side of the Gospel. Rev. R. S. M'Arthur.	Jan. 3.	As We See It. (Ed.)
"	26. Wanted—A Bishop for India. Rev. B. H. Badley.	"	Work to be Done in Africa.
	PACIFIC CHRISTIAN ADVOCATE.		THE METHODIST ADVOCATE.
Jan. 10.	Establishment of Missionary Work in Oregon.	Jan. 9.	The Chinese Government. (Ed.)
		Mar. 19.	Bishop Warren in Mexico.
			MICHIGAN CHRISTIAN ADVOCATE.
		Feb. 16.	W. F. M. S., Day of Praise, Prayer, and Thank-Offering.
		"	23. Missionary Methods. G. L. Haight.

NEW MEASURES PROPOSED.

The approaching General Conference will be asked to adopt some important missionary measures, among which are the following, which we only name, not meaning thereby to express approval or disapproval :

1. To make Calcutta and Frankfort-on-the-Main Episcopal residences ; or, at least, to send a Bishop to India for a quadrennium.
2. To organize Conferences in Japan and Mexico.
3. To divide South India Conference.
4. To give a Conference to Japan, in which all the Methodisms of Japan may unite.
5. To recognize the Woman's Home Missionary Society, or to consolidate the three Woman's organizations of the Methodist Episcopal Church, or to unite all existing missionary organizations of the Methodist Episcopal Church, or to separate the Home and Foreign work.
6. To settle the question whether or not orders from the Roman Catholic and Greek Churches can be recognized, and to obliterate all traces of the papacy from our ritual.
7. To originate a missionary periodical.

SUNDAY-SCHOOL UNION.

AN EXAMPLE WORTHY OF IMITATION.

AMONG the mountains of Tennessee we have a good Methodist layman, Mr. D. R. Britton, who is greatly interested in Sunday-school work. For several years past he has, by expenditure of time, labor, and money, organized and kept in working order a number of Sunday-schools in Greene County, where he resides, and in counties adjacent. Some of these schools would never have existed had it not been for his efforts. He does not work on an independent line, but loyally labors in connection with the pastors of the various circuits. They are glad to have his help, and welcome the aid he gives them in their work.

Our Sunday-School Union has made a number of grants to help sustain these schools, and we are encouraged, by the reports received from time to time, to make other grants when they are applied for.

As an illustration of this work we give an extract from a letter received several months ago from Mr. Britton. After referring to an item from a local paper concerning a Christmas tree for one of these schools, which has on the roll ninety-six scholars, he says :

I send you this to give you some idea of what I am doing and trying to do. I have eight schools of this character in good running order. The success and prosperity of these schools are largely owing to the aid you have extended to them by donations, etc. I am going to organize several more soon, all of our own, and will be compelled to ask you for assistance. I dislike to do this, but our people are all poor in this county, comparatively speaking. I do myself, in this direction, as much as I am able, to encourage the others to do all they can. Eternity alone will develop the fruit of our labor in behalf of the children. I am glad that our Church has the willingness to help the needy. I have an application now to or-

ganize a Sunday-school at another point in this county, which I will attend to soon. The Sunday-school work is a grand work, a glorious work for time and eternity.

There ought to be no difficulty in obtaining assistance for schools that are thus maintained by faithful, self-denying laborers.

HOW A COLLECTION WAS TAKEN.

In Vineland, N. J., last autumn, a special effort was made to interest the people in the work of our Sunday-School Union. The superintendent of the Sunday-school, Mr. George Davidson, with the help of the pastor, arranged for a Sunday-school service for the day. A sermon was preached in the morning, and a responsive service was used in the evening. In this service a brief historical sketch was given of the work of our Union, together with statistics of latest date. These items were gathered from our "Year-Book," and from the little tract on the Sunday-School Union, (Society Series, No. Three.) But we will let the superintendent tell his own story :

We had the church dressed with flowers, leaves, and grasses, and the whole day devoted to Sunday-School Union. Brother Cline preached a grand, soul-stirring sermon in the forenoon, and in the evening we had our Sabbath-school service. It was a very stormy day and few were out. I do not remember when it rained so hard as it did on that evening. At the Sunday-school session (12 to 1 P. M.) we had only about 150 scholars present, and collected \$12 37. The Church collection was about \$6. Now, could not the Department of Sunday-schools get us up an order of service each year, say without day or date, and let each Sabbath-school of our Methodist Episcopal Church that desires it have what copies are needed? and why should not every Sunday-school of our Church do something? Surely, it is not too much. Let us have one Sabbath for Children's Day, to aid in educating the preachers, and one day for Sunday-School Union, to aid in building up Sabbath-schools, etc., for the young preachers.

Well, if we did not collect as much money as we hoped, we have certainly posted up the Sabbath-school and Church in this department of Christian love.

The collection was a good one, under the circumstances, and the increasing interest excited in the minds of children and adults concerning the work we are doing was worth a great deal. It will tell in the future.

OUR WORK IN THE SOUTH AND WEST.

THE Rev. A. H. Gillet, our agent for the South and West, was present at our Board meeting in March, and gave an interesting account of the work in his department. He read a number of letters recently received, from which we make the following extracts :

FROM MACON DISTRICT, SAVANNAH CONFERENCE.

We are a long ways behind and need almost every thing. We have five schools, and have no Bibles, singing-books, library books, or papers, save "Good Tidings." Second-hand books will be gratefully received and carefully used.

FROM STERLING, NEBRASKA.

We have a good school, with bright prospects, but our people are poor and need help. We have neither papers nor books, and need both. We, in this Western country, have every thing to build and prepare for those who come after us, and make many sacrifices the Church in the older portions of country do not know of. By and by we shall be able to help others who are struggling for life as we are now. Help us if you can.

FROM LOUISIANA CONFERENCE.

When I came to my charge I found two societies, three local elders, and six local preachers, and not a Sunday-school. We have organized three, and meet in private houses. We have nothing, and a good many of the children read. Can you not send us something—books or papers?

FROM NORTH CAROLINA.

We have a large number of children needing Sunday-school instruction ; nearly all read. They have nothing. Can you not send us old books, Bibles, library books, and singing-books ; they will do great good.

FROM ARKANSAS.

I have organized two new schools, with an attendance of 45 each ; nearly all read. Both are without books, and we greatly need something of the kind. Second-hand books will do us. Please help us if you can.

FROM MINNESOTA.

I have now distributed the second-hand books you were so kind as to send us to the three schools on my charge. These books are doing an incalculable amount of good on these wild moors where the people have all they can do to eke out an existence.

FROM DAKOTA.

A presiding elder writes : "The demands of the work are such that I cannot adequately describe them." He asks for aid for six new schools, one of them 360 miles west of Fargo, and adds, "I have just hinted at most immediate and necessitous cases."

CHAUTAUQUA SPARE-MINUTE COURSE, NO. 1.

A COURSE of readings in Science, Travel, Biography, Education, Manners, etc., for young people, (and for older people, too ;) for busy people who have only an occasional five or ten-minute opportunity to pick up "something to read ;" for field hands, factory or shop girls and boys, clerks, errand-boys, etc., who want to live for something besides food and fun ; for tired housekeepers and for servant-girls, who would like to furnish their brains and prepare themselves to talk intelligently to children, and put into their dull and dreary lives bright thoughts and noble aims.

These little books or "tractlets"—twenty-three in all—are short, entertaining, instructive, and cheap. One dollar will pay for the whole of them if ordered at once, and if the dollar is not at hand, they can be bought at the rate of *five* cents each.

This "Spare-Minute Course, No. 1," will give young people a start in a right path, and who can tell to what heights of attainment and power they may come after awhile ?

Let proprietors and foremen of factories, pastors of churches, superintendents, public-school teachers, and others who have charge of young folks, help us to introduce this new course of reading.

On the receipt of testimony that one has read this course, a certificate to that effect will be forwarded, the applicant inclosing four cents in postage-stamps to the *Office of the C. L. S. C., Plainfield, N. J.*

This is not the C. L. S. C. Course of reading, but it is one step up and toward that noble society.

All of these little "tractlets" (except the two "Chautauqua Text-Books") belong to the "Home-College Series."

They are as follows :

1. READINGS IN SCIENCE.—Home College Series Tracts: No. 47. The Ocean, 5c.; No. 16. The Rain, 5c.; No. 84. Our Earth, 5c.; No. 7. The Sun, 5c.; No. 15. The Moon, 5c.; No. 25. The Stars, 5c. Total, 30c.

2. READINGS IN TRAVEL AND ART.—Home College Series Tracts: No. 48. Two Weeks in the Yosemite, 5c.; No. 50. Ten Days in Switzerland, 5c.; No. 3. Egypt, 5c.; No. 10. Art in Egypt, 5c.; No. 45. The Euphrates Valley, 5c.; No. 51. Art in the Far East, 5c. Total, 30c.

3. READINGS IN BIOGRAPHY.—Home College Series Tracts: No. 23. William Shakespeare, 5c.; No. 26. John Milton, 5c.; No. 8. Washington Irving, 5c.; No. 75. Daniel Webster, 5c. Total, 20c.

4. READINGS ON GENERAL SUBJECTS.—Home College Series Tracts: No. 69. Reading and Readers, 5c.; No. 49. Keep Good Company, 5c.; No. 54. Words, 5c.; No. 27. Penmanship, 5c.; No. 36. Readings from Wordsworth, 5c. Chautauqua Text-Book, No. 43. Good Manners, 10c.; Chautauqua Text-Book, No. 1. Biblical Exploration; or, How to Study the Bible, 10c. Total, 45c.

Order a part or a whole of this series at once. The full set will be sent, postage paid, on receipt of \$1, with the following order: "Inclosed find one dollar, for which send the full Chautauqua Spare-Minute Course, No. 1." Then sign your name and post-office address, and send the order and dollar to Phillips and Hunt, New York, or Walden and Stowe, Cincinnati, O.

Having received the books, go to work and read. Read when you have time. *Make* time whether it comes or not. Read whether the books are interesting or not. Read because you *ought* to read. Read each tractlet over at least twice—the oftener the better. Try to recall what you read. Talk about the subject of your reading to some friend or companion. Tell what you can remember. Ask questions. Write out your ideas on the several subjects.

Begin and continue. "Never be discouraged."

Every page you read with a firm will and a desire to know gives you strength and breadth and worth. It increases your own self-respect. It makes you more worthy of the respect of others.

TRACT SOCIETY.

TRACT DISTRIBUTION IN LIBERIA.

MANY of our readers will remember Amanda Smith, who several years ago visited camp-meetings and other religious gatherings, and exhorted, prayed, and sung with most remarkable spiritual power. Last year she went to Africa, the home of her ancestors, and worked earnestly and faithfully among the people. We sent her a grant of tracts for distribution, and in a letter, dated Greenville, Sinou Co., Liberia, Nov. 29, 1883, she says :

The selection could not have been better, all are so adapted to the different phases of the work. I am so glad to get them, they will be such help in my work. I have sung the doxology more than once since I have opened them, and as I take them out to distribute in the different Sabbath-schools. I have sent a good assortment to five different Sabbath-schools already. I hope to put some in every Methodist Sabbath-school in the different counties. I am so glad for the temperance tracts ; they are greatly needed just at this time in the Gospel temperance work. It is so sad to see and know the dreadful havoc this terrible evil is making of the noblest men of this republic. God has helped me to organize Bands of Hope and Gospel Temperance Societies in about eight different places since the 4th of July. There are others that have been started also at Cape Mount, Mount Olive, and Sheflenville. Some are doing finely, and all are doing as well as could be expected, considering the dullness of the people, and considering also the fact that men of position or of prominence, both in the Church and State, do not commit themselves fully to this work.

The drinking customs among Church members here are very much as they are in England, only we are such a handful that we see it and feel it more. There is a great deal of ignorance and superstition. The work here is a work of faith and patience. At each place I have been God has given me to feel that I have not been sent in vain, though there are not large results of definite work done in every place as I should desire.

TRACT SOCIETIES IN CHINA.

It may be of interest to the readers of the *MANUAL* to know that there are Tract Societies in China in which the missionaries of the various Churches have a common interest.

One of our missionaries has sent us the "Fifth Annual Report of the Chinese Religious Tract Society." From this it appears that during the year 1882 the Society published sixteen different books and tracts, of which 322,200 copies were issued, containing in the aggregate 3,041,600 pages.

The Corresponding Secretary says in his report :

Our opportunities for carrying on and extending the work can hardly be surpassed. We are centrally located, having our head-quarters in Shanghai, one of the great commercial centers of the world. Our agencies in thirty-two different localities in the Empire of China, in the Sandwich Isles, and California give us superior facilities for bringing our publications to the notice of the native churches.

The missionaries of all denominations, and in every part of the empire, have superior opportunities to distribute tracts, and many regard them as indispensable as their working tools. When they cease preaching, and feel that they have lifted the poor people a little out of their blindness and darkness, they wish to put something into their hands to recall what has been said—to speak when the missionary is gone.

On Wednesday evening, May 9, 1883, the anniversary was held in Temperance Hall, Shanghai. A large audience was present, and interesting addresses were delivered. As some of the remarks of the speakers discuss principles of tract work that are of importance to us, we give a few extracts from the addresses.

The Rev. John Stonehouse, of the London Mission, Shanghai, said :

The size of China and its vast population are such that neither Europe nor America can supply sufficient men or women to preach the Gospel in the many cities and provinces. How can the people believe in Christ unless they hear? how can they hear unless a preacher is sent? When Paul had this idea in his mind he was not aware that the power of literature would exercise an influence on the lives of people. Through the agency of a Religious Tract Society the Word of God can be sent to numerous villages, towns, and cities, and along the great highways and thoroughfares of China, unto hundreds of people who cannot yet learn about the kingdom of God by means of the living voice; and where no voice can penetrate the ear, telling good news of Christ, the printed page can convey the message through the eye to the heart, arouse the conscience, and awaken a desire for eternal life. The Bible Societies are doing a grand and noble work. The Tract Societies are not in antagonism to them, but go hand in hand together doing the work of God. The one shows Christianity as God has revealed it in his word, the other by tracts

and magazines reveals Christianity as it lives and works among men. The one tells what God has done and is willing to do, the other what God is daily accomplishing, and thus proving his work to be true. We are not without well-authenticated testimony that the power of Christian literature is great. Souls have been awakened from deadness to life by means of a tract.

The only hope of China is in the Word of God, and this must be presented in manifold ways to them, that the darkness which now envelops them may be dispelled and scattered far from their lives and homes. Until we, personally, have done all we possibly can to remove the fetters which bind the Chinese down to degradation and debasement of the vilest sort, we are responsible in a measure for the ill that exists.

We must not stand still with light and life in our hands, so long as so many hundreds of people are shrouded in darkness and death. Let us exert ourselves and labor on, remembering that "The night cometh when no man can work."

The Rev. J. Wherry, of the Presbyterian Mission, Peking, said :

The distribution of well written and suitable religious tracts is, perhaps, of much greater importance than is generally conceived. The number of scholars in China, often overrated, is also sometimes underrated. Much depends in estimating it on our definition of a scholar.

Shopmen know enough of characters for the transaction of business, and even common laborers know a few. But this is far different from being able to write an essay, or even to read a book of a high literary style. We may, perhaps, estimate the number of Chinese who can read intelligently a simple but classically written Christian tract at five per cent. of the population, or, say, fifteen millions for the whole empire. But it would be safe to say that each one of these, if deeply interested in the tract, would discuss its contents with four others, especially as the readers are generally the heads of the household.

It would be possible, therefore, for a wide distribution of tracts in the literary style to bring the fundamental doctrine of Christianity to, say, seventy-five millions of the three hundred millions of China. But besides these scholars, there is in China a very large number who, in two, three, or four years at school, have learned the names of characters without being familiar enough with their meaning to read ordinary books. Many of these may be reached by books in the mandarin dialect, in which the characters represent to the readers sounds addressed to their ears, rather than ideographs to their eyes. Hence the circle of intelligent readers may be very much widened by using a mandarin literature.

Allow me to say a few words in reference to the proposed North China Tract Society, of which you have all heard. Its object, if I understand it rightly, is the diffusion of the best Christian Chinese literature, no matter where that literature may have been prepared or printed. It will attempt

to accomplish this by giving its sanction to the sale or gift only of books approved by competent authority, and then keeping a stock of these books always on hand at every mission station, so that the distributor will never be out of good books, and in no danger, from inexperience or haste, of distributing trash, which will only hinder the sale of a good literature. To have good books only, and to always have them, is, I take it, to be the motto of the Society.

What its relation with the Chinese Religious Tract Society will be I cannot say, as it is not yet in existence ; but I am sure it is not intended to rival it, but to do its own peculiar work. There is no reason why the two societies should not work in entire harmony, and mutually assist each other.

The North China Tract Society, to which reference is made in the above extracts, was organized about two weeks after the above meeting. From its Constitution we learn that

The affairs of the Society shall be directed by a board of twenty-five managers to be chosen annually by the members of the Society at the annual meeting, and in this board each Missionary Society shall be entitled to be represented by at least one member.

The by-laws provide for the mode of selecting and supplying religious literature as follows :

The Publication Committee shall select from the existing Christian literature of China such works as they shall deem best suited to the requirements of the Society, and the Executive Committee shall, as soon as possible, secure a supply of such works either by purchase or print. It shall also be the duty of the Publication Committee to carefully examine, both in reference to matter and style, manuscript tracts or books that may be offered to the Society, and place those that are approved in the hands of the Executive Committee for publication.

There shall be a general depository, in which shall be kept, as far as possible, a complete and sufficient supply of all the publications authorized by the Society. This depository shall be in charge of a person appointed by the Executive Committee.

INDIA.

The following are the publications of the Mission Press at Lucknow, for 1882-1883 :

	No. of Pages.	No. of Copies.
The Faith of Islam.....	292	1,000
A Treatise on the Hindu Incarnations.....	32	3,000
A Hymn Book in Lithograph-Urdu.....	136	3,000
A Hymn Book in Roman-Urdu.....	228	5,000

	No. of Pages.	No. of Copies
A Hymn Book in Hindi.....	120	2,000
Bible Stories, Hindi.	45	1,000
Spiritual Songs.....	164	1,000
How to be Saved from Hell.....	18	1,000
How to take Care of our Health, Hindi.....	42	1,000
How to take Care of our Health, Urdu.....	47	1,000
A Lecture on Prayer, Hindi.....	48	1,000
A Lecture on the Character of Christ, Hindi..	28	1,000
The Hindu Incarnations.....	34	3,000
Chariots of Iron, <i>Sermon</i>	12	200
Children's Nourishment.....	8	1,000
Lecture on Holiness.....	16	1,000
Expiation of Sins.....	51	1,000
Religious Stories.....	372	1,200
Children's Friend, Hindi.....	8	36,000
Children's Friend, Urdu.....	8	48,000
Commentary Exodus.....	208	500
Religious Activity in America.....	41	500
Commentary on Luke and John, (not complete.)		

The total number of copies of these twenty-two completed works is 113,400, averaging 89 pages each, and making a total of 10,092,600 pages. May the light continue to spread!

MEXICO.

The Board at its March meeting received a detailed itemized report of the expenditure of the grant made last year for tract work in Mexico. With this report there came a letter from the Rev. J. W. Butler, the Publishing Agent, in which he says :

The demands come to us from all directions, from people and sometimes from places before unknown. The question is not, Where can we send? but, How can we supply the demand? This is the time, the great and opportune time, for seed-sowing.

One of the most important works in our mission to-day is Arroyozarco. Long before any Christian missionary found out this beautiful spot up in the mountains, Christian tracts and a copy of the Bible had providentially found their way thither. Last spring, as a result of the work of these silent messengers, there came to us a true Macedonian cry. We hastened "over to help," and found on our first visit nearly sixty souls waiting to be taught more perfectly the new way.

Some time ago I picked up an acquaintance with a priest from Toluca. We were on the train at the time, and when we parted I handed him my

card and invited him to call. Rather to my surprise he did so. I showed him our church, press, etc. He declared Watson's Wesley "something very good;" our "Christian Advocate," he said, was "splendid." I met him again last week, and he paid me a year's subscription in advance for our paper, which, hitherto, we had been sending him gratuitously. He also informed me that he had given up the priesthood, and was "selling Yankee machinery." I do not know how far our publications influenced him in the change, but I do know that he is doing more for his country and his people now than formerly.

Six months or so ago I became acquainted with a young man, by the name of Morales, who was teaching a municipal school some twenty miles from this city. Some of our tracts had fallen into his hands, and he came to say that if I would occasionally furnish him a few he could distribute them judiciously through his scholars. As he tried to do so he became very enthusiastic over his work, and after a few consultations with us resigned his position, and has been under our immediate influence for two months past, in training for a position in our work. March 6 he will (*D. V.*) take charge of one of our schools. He will soon be made an exhorter, and ultimately enter the ministry.

There was also a letter from the Rev. C. W. Drees, the Chairman of the Publishing Committee, asking for an additional grant, and assigning reasons for the request. He writes:

On behalf of the Standing Committee of the Mexico Mission Press, I beg to present to you our annual appeal for the renewal of your grant in aid of our publications for the current year. The increase of your grant last year to \$600 was cause of rejoicing and gratitude to us. We have endeavored in co-operation with our trusted Agent, whose statement of the use of funds will accompany this appeal, to secure the greatest possible practical benefit from your aid. We trust the account will meet your approval.

You will fully appreciate the fact that, in view of the vast extent of our field, and willingness of the people to accept and read evangelical books and tracts, we have never yet had placed at our disposal means and resources equal to the demands made upon our press. With twice our present resources we could many times multiply the good work done and results achieved. We therefore, year by year, pray for an increase of our means of support for our press work. Your past kindness inspires our whole mission with gratitude, and leads us to confidently believe that you will afford us help, not merely in accordance with our request, or with established precedent, (if such can be said to exist,) but up to the limit of your own resources, as they can be turned toward this field.

While, therefore, we ask the renewal of your grant of \$600 for the current year, we venture to add that our hearts would greatly rejoice, and our

work receive an impulse which would leave abundant and blessed impress upon many souls, if you should be able, as we trust you may, to make to us in this Centennial year of Methodism an exceptionally large grant.

The Board made a grant of \$750 for the year. The field is a wide one, and the influence of our press is spreading.

THE NORWEGIAN LOAN LIBRARY.

Two years ago the Rev. C. Treider, at that time in charge of the Norwegian Bethel Mission, in Brooklyn, planned a circulating library for Norwegian and Danish ships in the port of New York. The experiment has proved a great success. The Rev. M. Hansen, the present pastor, writes under date of February 22, 1884 :

Those libraries are now in charge of the present pastor, and of a committee appointed by the Quarterly Conference. We have seventy-two libraries packed in small, neat boxes, and they are all out doing good work on the sea and in the harbors. We have some encouraging letters from several captains, and others, telling us of the good things seen and felt as fruits of the books. We could use a good deal more of them, as there are several calls for libraries, and it would be a very desirable thing if we could put a small library on board of every one of the Norwegian and Danish vessels which every year come by hundreds to this harbor.

We have several empty boxes, but no money to buy books for them. Inclosed you will find an account for the money received last year, and we hereby earnestly ask the Tract Society of the Methodist Episcopal Church to give us again for the same purpose as last year \$100. We hope, also, this year, to get the same amount from the Seamen's Friend Society. For all we get we will carefully buy good and useful books, and send them out on their mission work.

The Board at its March meeting, satisfied of the good work done by these libraries, again made a grant of \$100.

NOTES ON TRACT DISTRIBUTION.

As we occasionally receive from our correspondents hints, suggestions, and facts in reference to tract work, we propose to quote from them now and then for the benefit of pastors and laymen who are interested in the work.

A pastor in Pennsylvania, to whom a grant of tracts was sent, writes :

I am only beginning to appreciate the comprehensiveness and value of our tract publications. My eyes are but just opening upon the wide field for the "Committee on Tracts" to cultivate.

We venture the assertion that hereafter, when the presiding elder asks at the Quarterly Conference of that charge for a report of the Tract Committee, he will not receive the stereotyped answer, so common in many places, "No report." Such a committee, with such a pastor, will find work, and will know how to report it when the time comes.

Another pastor in Pennsylvania writes :

Quite a number of the tracts sent have been already distributed, and one lady assures me that the tract on "What is it to believe on Christ?" was as light to her in the midst of darkness. She was a seeker of religion, and it was instrumental in her salvation. The tracts shall all be faithfully employed in my work.

Thank God for such good results !

A pastor in one of the Eastern States sends us an interesting account of some of his modes of tract work :

I sent a tract upon the spiritual work of the teacher, accompanied by a personal letter. I followed this up by personally presenting every person in our large Sabbath-school with a searching tract. I began my revival services, and we had the greatest breaking up this strong church ever saw. I have personally conversed with one hundred and twenty-five, who have sought Christ, and most of whom have found him. Over seventy-five are members of my Sabbath-school. The work continues. Sabbath evening we had nine new seekers ; last night, five more. I am not foolish enough to claim the revival is the product of the tract distribution, but I am convinced it was a helpful factor. Next Sabbath I shall receive upon probation the fruits of the revival up to date ; I purpose receiving them publicly at the sacramental service, and wish to give them each a copy of the tract I order, ["The Methodist Episcopalian."] It is the best thing for the purpose I find upon your list. I have outlined a systematic course of reading in the form of a loan library in envelopes of the larger tracts or little books upon doctrinal points, Christian duty, and religious stories. It is working very successfully. My children's class of fifty will use a tract weekly in connection with the lesson, as I purpose to make it a religious school.

Such pastoral work is worthy of commendation.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, No. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1880, ¶¶ 283 to 307. See also Report to General Conference of 1880; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. C. C. McCabe, D.D.*, serves in the field. His address is No. 184 Thirty-first Street, Chicago, Ill.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....

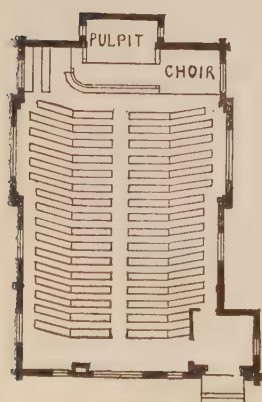
to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.



PERSPECTIVE.



GROUND PLAN.

OUR MODEL CHURCHES.

The body of this building is 36x60 feet, the tower projects 7 feet, the wings 1 foot 6 inches on each side, and the pulpit recess 5 feet, making the extreme dimensions 44 feet 6 inches by 65 feet. The wings where gables are shown at the sides can be extended for class-rooms or lecture-room. The tower is 70 feet high. The walls are 15 feet, and the ceiling 28 feet high in the middle. The roof is supported by exposed ornamental rafters. The walls are plastered, but the ceiling is of wood. The church, where labor and material are cheap, will

cost from \$4,000 to \$6,000. The plans are for brick or stone, and cost \$20. It appears in our Catalogue for 1884, just issued, as No. 32.

If you wish to build a church send for Catalogue. Address A. J. KYNETT, D.D., No. 1026 Arch Street, Philadelphia, Pa.



PERSPECTIVE.

OUR MODEL PARSONAGES.

This is a brick house intended for a narrow lot. The side porches may be omitted, and the windows on the staircase side of the house may be omitted when it is necessary to build on the line of the adjoining property.

The parlor is 11x16 feet; living room, 12x15 feet; kitchen, 10x14 feet. The second floor contains three rooms and bathroom, and the attic two bedrooms and a store-room. The outside dimensions are 20x45 feet. It will cost, where labor and material are cheap, from \$1,800 to \$2,500. The plan costs \$6.

We have an increasing demand for parsonage plans, and, as preachers' wives are not the only ladies who want neat and



GROUND PLAN.

convenient houses at moderate cost, we are having calls for these plans for ordinary dwellings. We have, therefore, decided to furnish them to any who may wish to order, on the same terms.

If you want to build a parsonage or dwelling send for Catalogue. Address A. J. KYNETT, D.D., 1026 Arch Street, Philadelphia, Pa.

OUR CHURCH AND PARSONAGE PLANS.

In the work of furnishing very cheap plans for churches and parsonages we are the pioneers. Nothing of the kind had ever before been done, but after careful consideration we became thoroughly persuaded that it could be made of great value to the Church.

Our success has been quite beyond our most sanguine expectations. Our first plans were prepared in the early part of 1876, and the first one was sold in July of that year. During the remainder of the year we sold five different plans to parties designing to build, and a number in bulk to a sister denomination. In 1877 we sold 36 plans; in 1878, 42; in 1879, 71; in 1880, 167; in 1881, 248; in 1882, 395; in 1883, 428. Our parsonage plans have met with such favor that we have added a desirable assortment of them. Our architectural department is now firmly established as a permanent branch of our Church Extension work. We have invited reports from those using our Church plans, and with remarkable unanimity they have spoken in the highest terms of the results procured. Our Bishops and others who have seen the churches commend them most highly. Bishop Warren, in his speech at our anniversary in 1880, said of them:

You can tell them at sight. As I go along in the cars, and look out of the window, I see the churches in view here and there, and say, "There is church architecture after plan No. 1," and "There is church architecture after plan No. 5," etc. And so we come to recognize them scattered all through the land.

At our anniversary in 1881 Rev. C. V. Anthony said:

If the Board of Church Extension had done nothing else for the country than provide the good, graceful, convenient, economical, sensible plans for church building described in the Catalogue, it would have paid for

every dollar it has cost the Church. If you doubt, go into a little town and try to build a church. You will find any amount of ignorance of such matters and awkwardness at your disposal. Every body will have a plan. The preacher has one; each of the trustees has a plan; the carpenter has one; and in the discussion of this question you are likely to decide, by a good majority, that you do not need a plan at all; that a carpenter knows enough to build without one, and you will have as the result, at needless expense, an awkward, ill-proportioned, inconvenient structure, not likely to awaken devotional feelings in those who look at it or who may enter it for worship.

At the same meeting of the General Committee of Church Extension, the following resolution was adopted :

Resolved, That in all cases where aid is granted by the Board of Church Extension for the building of churches, it is the judgment of the General Committee that it should be strongly urged that the churches be built according to the excellent plans furnished by the Board.

We act upon this resolution and *strongly urge* all to procure and build by our plans.

ARCHITECTURAL PLANS.

"Why spend money for pictures?" "You will save money, and have a better church when done." This question was asked by trustees, and answered by a brother of large experience in building. The church was to cost about \$8,000, and the architect wanted \$150 for the plans, which were to be prepared by hand. "I would rather build by my own plans," said the carpenter, "and will prepare them without charge. You may as well save that \$150 as to waste the money on pictures." This argument prevailed. The carpenter made his drawings and proceeded with the work. Many defects were discovered as the work progressed, and numerous changes were made. At last the church was completed, and the trustees met to settle with the builder and prepare for the dedication. To the contract price the builder added \$800 *for extras*. There was no escape, for the changes had been made by authority of the trustees; \$800 saved \$150. Nor was this all. The foundations at the lower corner were insufficient, and the walls cracked; the construction of the roof was defective, and they spread; the stairs were narrow and winding, and con-

verged on a single exit, and the gallery was too high. Within three years they had to bind the walls together with iron rods, and they took out the gallery and changed the stair-ways at a cost of about \$2,000 more, and after all have an inconvenient and unsightly church; \$2,800 saved the cost of plans, and gave them a very poor building.

This is but one case of many, and yet, not a week passes without a spirited correspondence with some pastor or trustees, or both, who are intent on perpetrating a similar folly. Now that we are prepared to furnish a good variety of plans at less than one tenth of what it used to cost to prepare them by hand, and to send our Catalogue free of charge giving full description of them to all who propose to build, there can be no excuse for attempting to build without plans. Our plans have been proved in hundreds of cases; we know they are good. Henceforth let all concerned take notice that we will not make ourselves parties to the folly of building without them by appropriating money to help build without plans by a competent architect.

THE PAPER IMITATION OF STAINED GLASS, furnished by B. D. Price & Co., (see colored illustration herein,) gives increasing satisfaction to those who put it on carefully according to instructions. You cannot do any thing that would beautify your old church, with its plain glass windows, so much, at so little expense, as by the use of this article. Order of B. D. Price & Co., 1026 Arch Street, Philadelphia, Pa.

TWENTY YEARS OF CHURCH EXTENSION.

Twenty years, we say, because in May next it will be that long since the General Conference, held in Philadelphia in 1864, directed the organization of this work. Nearly two years were taken to complete the organization and secure an act of incorporation, so that really but eighteen years have been employed in actual work, and so the last "Annual Report" comes to us as the "*Eighteenth.*"

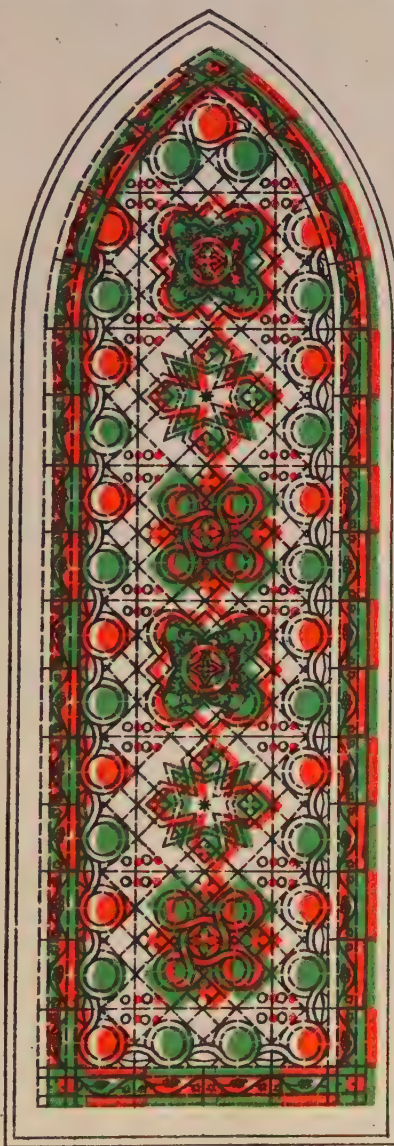
Our "Centennial Year-Book," so ably edited by Dr. De Puy, and so full of all sorts of Methodist information, contains this brief historic outline, which we transfer to these pages:

PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows. Large or small panes of Glass. 450 Churches have used it.

The following Churches, mostly Methodist, are taken at random from our books. Examine any that may be near you and compare with *cheap* Stained Glass in other Churches.

Mobile,	Alabama.
Globe,	Arizona.
Pine Bluff,	Arkansas.
Siloam Springs,	"
Black Hawk,	California.
East Oakland,	"
Florence,	"
Grangerville,	"
Los Angeles,	"
Livermore,	"
National City,	"
Oakdale,	"
Ornville,	"
Pomona,	"
San Francisco,	"
Sonoma,	"
South Pueblo,	"
St. Barbara,	"
New Haven,	Connecticut.
Tolland,	"
Washington Depot,	"
Brookings,	Dakota.
Grand Forks,	"
Omaha,	"
Mandan,	"
Mount Vernon,	"
Watertown,	"
Wyoming,	Delaware.
Deer Creek,	"
Imogene,	Illinois.
Ipava,	"
Iuka,	"
Medora,	"
Minonk,	"
Nashville,	"
Peking,	"
Bloomfield,	Indiana.
Galveston,	"
Greencastle,	"
Jamestown,	"
Kewanna,	"
New Haven,	"
Sheridan,	"
Ainsworth,	Iowa.
Carson,	"
Corydon,	"
Clearfield,	"
Elwood,	"
Ridgeway,	"
Sidney,	"
Tama City,	"
Des Moines,	"
Keokuk,	"
Missouri Valley,	"
Pella,	"
Red Oak,	"
Van Horne,	"
West Branch,	"
Camden,	Kansas.
Eureka,	"
Louisville,	"
Sharpsburg,	Kentucky.
Camden,	"
Hartland,	Maine.
Madison,	"
Davidsville,	"
Federalburg,	Maryland.
Rock Hall,	"
Elkton,	"
Hillsboro,	"
Marydel,	"



West Portpoint,	Mass.
Otsego,	Michigan.
Lake,	"
Onondago,	"
Petrosky,	"
Allegan,	"
Owasso,	"
Le Roy,	"
Corunna,	"
Fullerton,	Nebraska.
Blue Springs,	"
Wahoo,	"
Seward,	"
Atlantic City,	New Jersey.
Clayton,	"
Evans Centre,	New York.
Mexico,	"
Buffalo,	"
Elnira,	"
Essex,	"
Fairfield,	"
Jefferson,	Ohio.
Republic,	"
Fultonham,	"
Tremont City,	"
West Toledo,	"
Spencerville,	"
Germantown,	"
New Lyme St.,	"
New Matamora,	"
Pierpont,	"
Mt. Sterling,	"
Thurman,	"
Ottawa,	"
Confluence,	Pennsylvania.
Dauphin,	"
Ennisville,	"
Greenwood,	"
Humboldt,	"
Lamb's Creek,	"
Luzerne,	"
Nesquehoming,	"
New Milford,	"
Sheakleyville,	"
Spragueville,	"
Woodbury,	"
Providence,	Rhode Island.
Florence,	South Carolina.
Murfreesboro,	Tennessee.
Nashville,	"
Chatata,	"
Austin,	Texas.
Georgetown,	"
Honey Grove,	"
Jefferson,	"
La Grange,	"
Manchester,	Virginia.
Chelsia,	"
Fairfax,	"
Mount Sidney,	"
Culpeper,	"
Martinsburg,	West Virginia.
Ellenborough,	"
Baraboo,	Wisconsin.
Albany,	"
Superior,	"
Plover,	"
Richland Centre,	"
Colfax,	Washington Terr.
Laramie City,	Wyoming Terr.
Evanston,	"

In ordering, send rough drawing showing size, shape and number of panes of glass in each window; give sizes in figures, and make paper patterns of odd shapes.

We make many designs and many combinations of colors and give full directions for putting on.

Price, Six Cents per square foot, surface measure of window.

Samples showing all the colors used sent for 50 cts. No other orders filled for less than \$1.00.

All orders must be accompanied with draft on New York or Post-Office Money Order on Philadelphia, or cash in registered letter covering the cost. The paper will be sent by mail. If ordered C. O. D. express charges will be added. Address

BENJAMIN D. PRICE & CO.,
1026 Arch Street, Philadelphia, Pa.

The initiative action in the organization was taken in 1864, at the General Conference in that year, held at Philadelphia. Rev. A. J. Kynett, D.D., the present Corresponding Secretary, was present as a delegate from Upper Iowa Conference. Having realized the necessity for such an agency in the West, he prepared the resolutions and reports concerning it, and the Constitution as adopted, and followed every measure through with unremitting diligence until the final favorable action on the last night of the session. A committee consisting of Bishop Simpson, Joseph Castle, D.D., and D. W. Bartine, D.D., were appointed to designate the first Board of Managers, who were instructed to become incorporated, and the Bishops were authorized, when the Board should become incorporated, to appoint a Corresponding Secretary.

The committee met and appointed the managers January 3, 1865, consisting of 25 ministers and 25 laymen. The first officers were Thomas T. Tasker, Sr., President; Joseph Castle, D.D., Amos Phillips, Esq., and William Divine, Vice-Presidents; Robert H. Pattison, D.D., Recording Secretary, and Colson Heiskell, Esq., Treasurer. An Act of Incorporation was procured from the Legislature, approved March 13, 1865. The Bishops, at their semi-annual meeting in June following, appointed Rev. Samuel Y. Munroe, D.D., of New Jersey Conference, Corresponding Secretary, and he entered on his duties in July, 1865. In November following, the first session of the General Committee was held, and \$200,000 were asked and appropriated for the ensuing year. The first money received by the treasurer was Oct. 19, 1865, and the first grant to aid a church was paid March 5, 1866.

The Constitution being modeled after that of the Missionary Society, similar methods were adopted in this work. The General Committee appropriated definite sums, *yet to be collected*, to Conferences severally, and the Presiding Elders, acting as a Committee on Church Extension, divided the amount among churches selected as beneficiaries, and the Bishops drew the drafts for the amounts, payable quarterly, supposing that the funds would be received in time to meet them. When the General Committee met in November, 1866, it was found that less than \$60,000 had been received on the call for \$200,000. It was thought that if the Conferences, severally, were permitted to use half of the collection within their own bounds more could be raised. This plan was adopted, and a call was made for an aggregate of \$255,400, and definite appropriations to Conferences were largely reduced. Earnest appeals for liberal collections were issued, and Dr. Munroe labored night and day to secure the funds needed to pay incoming drafts, but all were unavailing; the drafts came in more rapidly than the money, and the excess were returned without payment. Dr. Munroe struggled long and earnestly to avert this calamity. Weary, disheartened, sick, sleepless, from long-protracted anxiety and toil, he started Saturday, February 9, 1867, from his house in Camden, to plead his cause next day in one of the churches in Brooklyn. As the train was passing through the Rocky Cut of Bergen Heights, by some accident, still veiled in mystery, he fell from the car unseen by human eyes, and ceased at once to work and live.

The duties of the office were temporarily devolved upon the Recording Secretary, Rev. Robert H. Pattison, D.D., father of the present Governor of Pennsylvania, until, at their semi-annual meeting in May following, the Bishops appointed the present incumbent, Rev. Alpha J. Kynett, D.D., who entered upon his duties July 1, 1867, and has been re-elected by each succeeding General Conference. Up to that date less than \$20,000 had been received in response to the call for \$255,400 for the second year's work—less than \$80,000 in all of the \$455,400 asked, and which the Conferences had been led to hope might be realized for Church Extension.

It was quite evident that the methods thus far adopted were unsuited to this new form of work, and a thorough change was made. Funds were borrowed to redeem outstanding drafts on which moneys had been advanced, and the plans were revised so that appropriations should be made directly by the Board to churches to be aided, and drafts be issued only when the moneys were in the treasury to pay them; and at the next meeting of the General Committee, in November, 1867, the work of the future was projected on the more moderate scale which experience had suggested.

In July, 1868, at the request of the Corresponding Secretary, the Board secured the services of Rev. C. C. M'Cabe, D.D., and he entered upon his duties November 15 following, first as Agent, and then as Assistant Corresponding Secretary, to which position he has been re-elected every four years.

The General Conference of 1868 made some needful changes in the Constitution, and corresponding changes were made in the Charter by Act of the Legislature of Pennsylvania, approved March 11, 1869. The experience of the next four years suggested the wisdom of still further and more important changes, and the present provisions of the Discipline were carefully prepared, and adopted by the General Conference of 1872. *The Society* was superseded by "THE BOARD OF CHURCH EXTENSION," the election of the management being transferred from the Annual Meeting of the so-called *Society* to the General Conference—the representative body and the highest council of the whole Church, and corresponding changes were again made in the Charter by Act of the Legislature of Pennsylvania, approved February 26, 1873.

Since then no change has been made in the organization or general plans of work, and it is not apparent how any material improvement can be made. Dr. Buckley has said of it: "Its organization is as compact and firm as that of the Bank of England."

THE ORGANIZATION includes three departments: 1. The Board of Church Extension, the legal corporation, located in Philadelphia, and having immediate lawful control of the whole work. 2. The Conference Board of Church Extension within each Annual Conference, auxiliary to the Parent Board, and having local jurisdiction. 3. The General Committee of

Church Extension, representative of the whole Church, and having general supervision of the whole work. The first and third are appointed by the General Conference, and are directly responsible to it, the second by the Annual Conferences; and the powers of each are clearly defined by the Discipline.

THE FUNDS are divided into two parts: 1. THE GENERAL FUND, derived from collections in the churches, personal gifts, interest on loans, etc., and available for donations to churches and for the general purposes of Church Extension. 2. THE LOAN FUND, derived from special gifts, bequests, etc., and *specially directed to the Loan Fund*, and AVAILABLE ONLY FOR LOANS. Special gifts to either Fund may be made subject to *life annuity*—if to the General Fund they must be loaned during the life of the annuitant, and if to the Loan Fund they must be preserved for loans only, perpetually.

The total receipts from the beginning have been as follows:

1. ON GENERAL FUND.

Oct. 19, 1865, to Oct. 31, 1883.....	\$1,513,670 24	
Nov. 1, 1863, to Feb. 29, 1884.....	16,376 12	
	<hr/>	\$1,530,046 36

2. ON LOAN FUND.

Oct., 1866, to Oct. 31, 1883.....	\$507,605 89	
Nov. 1, 1883, to Feb. 29, 1884.....	6,637 62	
	<hr/>	514,243 51

Loans Returned.

Oct., 1869, to Oct. 31, 1883.....	\$302,817 83	
Nov. 1, 1883, to Feb. 29, 1884.....	14,626 66	
	<hr/>	317,444 49

Total used in Church Extension.....\$2,361,734 36

The entire number of Churches aided by donations and loans during this period have been as follows:

March 5, 1866, to Oct. 31, 1883.....	4,354
Nov. 1, 1883, to Feb. 29, 1884.....	143
Total.....	4,497

Of the above amount, however, we have remaining a balance March 1, 1884:

In the General Fund.....	\$21,499 92
In the Loan Fund.....	83,094 78
Total.....	<hr/> \$104,594 70

And we have on file applications granted on conditions to be complied with of

Donations.....	\$35,335
Loans	46,050

231 different churches, aggregating.....	\$81,385
--	----------

Of the balance remaining in the Loan Fund \$50,000 are invested in the best marketable securities, so that the money may earn prevailing rates of interest, to help pay annuities, and yet be available any time when wanted for loans to churches.

Besides the work represented by these figures, the Board of Church Extension has within the last eight years developed the best system in the world for furnishing architectural designs for comparatively inexpensive churches and parsonages. Over fifteen hundred buildings have been erected by these plans in all parts of the United States and Territories, and, when strictly followed, they every-where give full satisfaction. It is now beyond doubt a permanent department of Church Extension work, and will not only pay its own way, but yield a revenue to help on the general work.

In addition to this, by wise and skillful management, the Board has provided within six years its present ample accommodations at 1,026 Arch Street, Philadelphia, without the expenditure of a dollar of Church Extension money, except a smaller annual rental than it previously paid, and which comes immediately back to it in property which will in a few years not only relieve it of all charges on account of rent, but will yield an annual income which will go far toward meeting the expenses of administering this work.

The Church may well look back over this twenty (*eighteen*) years of Church Extension work with profound satisfaction and gratitude to God, who hath thus far led us on.

THE GENERAL COMMITTEE AND ITS WORK.

The General Committee of Church Extension is composed of the Bishops, the officers of the Board, twelve representatives from the Board, and twelve from the General Conference Districts. It meets annually, in the City of Philadelphia, in

the month of November, and determines the amount to be asked of each Annual Conference, and the amount that may be appropriated within each, and to the general purposes of the Board. It also has authority "to counsel and direct the Board in the general administration of the trust committed to its care."

In its report to the General Conference, the Committee says :

In determining what amount each Conference shall be asked to raise by collections for our Church Extension work, we were constrained to consider not only the wants and opportunities before the Church, but the probable responses of the Conferences to the call made upon them, as indicated by the experiences of the past. When the first call was made in behalf of this work, in November, 1865, so obvious were the necessity and importance of the work to be done, that it was thought \$200,000 a year might be reasonably expected, and that amount or more was asked. But two years of sad and painful experience served to dispel this illusion, and although, since then, our membership, and perhaps our wealth, have doubled, never until last year did the General Committee venture to ask as much as \$150,000; and never until last year did the collections from Conferences reach \$100,000.

That it may be seen at a glance how slowly, and yet how healthfully, this work has grown, we collate from the several Annual Reports of the Board the following tabulated statement, and that it may be the more complete we include with the last four years the preceding quadrennium; also receipts from other sources, as well as from Conference collections, giving the totals on general account, but not including the Loan Fund :

COLLECTIONS ON GENERAL ACCOUNT FOR THE LAST EIGHT YEARS.

Year.	No. of Conferences	Number of Pas- toral Charges.	Number of collec- tions \$10 and over.	Number of collec- tions under \$10.	Number taking no collection.	Amounts asked of Conferences.	Received from Conferences.	Received from other sources.	Total Receipts on General Account.
1876.....	82	9,234	1,318	4,625	3,291	\$144,050	\$56,851 59	\$21,393 59	\$78,245 18
1877.....	87	9,429	1,326	4,809	3,204	142,500	54,595 75	28,676 67	83,182 42
1878.....	87	9,467	1,196	5,256	2,899	137,000	52,638 94	18,160 41	70,799 35
1879.....	88	9,635	1,325	5,667	2,643	137,500	66,692 72	21,308 06	88,000 78
1880.....	96	9,853	2,112	5,478	2,203	140,850	69,782 69	35,490 98	105,273 67
1881.....	97	10,062	2,111	5,702	2,249	148,050	89,387 06	24,616 44	114,003 50
1882.....	99	10,357	2,322	5,785	2,250	146,375	87,603 26	38,186 82	125,790 08
1883.....	99	10,364	2,476	5,929	1,959	153,300	108,433 56	30,573 78	139,007 34

It will be seen that in eight years the number of Conferences, including organized Missions, has increased from 82 to 99, and the number of pas-
toral charges from 9,234 to 10,364; that of this number there were, eight
years ago, only 1,318 reporting collections of \$10 and over, while in 1883,

there were 2,476; that the number reporting collections of less sums increased from 4,625 to 5,929; while the number reporting no collections decreased from 3,291 to 1,959; and that the collections from Conferences increased from \$56,851 59 to \$108,433 56. The total amounts per annum on general account, including miscellaneous receipts, having advanced from \$78,245 18 to \$139,007 34. We trust that this progress may continue until every pastoral charge shall come with an offering to this cause at least equal to the amount asked from year to year.

The success of any great benevolent work like this, involving the co-operation of a large number of people, requires not only the cultivation and development of a generous spirit of benevolence, but the application of sound business principles. Accordingly, the Discipline provides that each Conference and congregation shall be asked at the beginning of the year for a definite minimum sum; and that, at the close of the year, the response should be reported and placed side by side with the sum asked, showing the results the same as on the two sides of a ledger. Of course all understand that our Church claims no authority to levy a tax upon any, but only seeks to lead all to see, as definitely as possible, the magnitude of the work to be done, and to indicate a godly judgment of the *least amount* with which any who would do a reasonable proportion of this work should be satisfied. The published reports of the Board show annually the amounts asked, and the amounts received of the Conferences severally, but a corresponding exhibit for each district and pastoral charge has not yet been procured. The provision of the Discipline, paragraph 307, that the pastor "shall at each Conference report the amount asked and the amount received for Church Extension," fails almost every-where for the reason that the time and manner of making such report are not specified, and the statistical forms make no provision for reporting amounts asked. We are persuaded that the great failure in the application of sound business principles to our benevolent work lies at this point. No great business enterprise can be carried on successfully without constant and careful regard to the two sides of the account involved, such as business men find in their ledgers. We earnestly recommend that the General Conference carefully consider whether any thing further can be done to secure, in all cases, proper reports of amounts received in their relations to amounts asked.

In determining what amount may be donated and loaned within each Conference from year to year, we have authorized but a small sum for the older Conferences, which might be sufficient to provide for the few cases likely to arise, and have authorized the larger amounts for the newer Conferences, where the work to be done chiefly lies. As appropriations are actually made only upon direct application from the churches to be aided, the responsibility for disbursements rests chiefly with the Board. The special gifts for frontier churches which have been invited and made during the quadrennium have greatly assisted the work on the frontier, and the plan has received the cordial approval of the General Committee.

The counsel and direction which the General Committee have deemed

it wise to give the Board are embodied in resolutions adopted from year to year, and published annually as a part of the action of the General Committee, in the published Reports of the Board.

The amounts asked, by the General Committee, of the Conferences severally for the year 1884 aggregate \$159,550. The list was published in the January number of the *MANUAL*.

WHAT A LIVE PRESIDING ELDER CAN DO.

He can secure a GOOD COLLECTION for Church Extension from EVERY CHARGE in HIS DISTRICT.

We are now prepared to prove this by giving an example from a District which may fairly be regarded as an average District of all in the Church. Rev. J. A. B. Wilson, Presiding Elder of Salisbury District, Wilmington Conference, writes us as follows :

A year ago I determined that \$10 should be the least amount for Church Extension from each charge on my District. Until since Conference, I supposed that that amount, or more, was in from every charge ; but since adjournment, in examining the statistics, I find one charge reporting only \$4. I now inclose \$6, and direct the figures to be changed so that my original plan may be carried out.

I am now able to say that the Salisbury District, regarded as the poorest in the Wilmington Conference, with its 31 appointments, has 31 charges which contribute from \$10 up to \$36—not one of the 31 giving less than \$10. By the blessing of Heaven we will continue to maintain this good record. Last year our District had 6 charges which contributed not less than \$10. Our whole Conference, of 118 appointments, had but 27 contributing \$10 and over. I believe the day is near when no appointment in our Conference will raise less than \$10 for Church Extension. At any rate I know that every one can be worked up to that amount.

Last year Salisbury District raised \$135 for Church Extension. This year we have \$460. To reach this result has cost me much personal effort, but only \$25 cash.

Bishop Harris, who presided at the Wilmington Conference, informs us that all the collections in the Salisbury District were up as well, in proportion, as that for Church Extension.

Is there another District in the Church that can show a record like this ? We have been looking anxiously for an entire Conference that will show a collection from every pastoral charge in it. Last year there was one—the EAST GERMAN,

having 40 appointments, all reporting collections, and aggregating over \$6,000. This however, was under the special system adopted by the German Conferences of farming out their territory to needy churches for special appeals. All except one gave over \$10. Another Conference—the NORTH-WEST SWEDISH, with 50 appointments, has 23 which gave over \$10, 25 gave less sums, and only 2 reported no collection. But there seems to be a general understanding that our German, Swedish, and Norwegian Conferences will do better in benevolent contributions, in proportion to their ability, than any other.

The Delaware Conference, with 70 appointments, has but one reporting no collection—though only one reporting over \$10. Though among the poorest, this colored Conference stands next to the East German in its record for the relative number of appointments reporting collections for Church Extension.

Give all our Districts, in all the Conferences, such leadership in the benevolent work of the Church as Salisbury District, Wilmington Conference, has, and our efficiency as a Church in such work will be vastly increased.

CHANCES FOR CHURCH EXTENSION.

We have shown by example what a live presiding elder can do in bringing up Church Extension collections. A letter before us from a point farther south—East Tennessee, Holston Conference—shows what another live presiding elder can do in using Church Extension funds. Rev. R. Peirce writes :

In addition to what I wrote you some time ago, I think it well to give you an outline of our church enterprises on this district. I begin with MADISONVILLE CIRCUIT—the point from which I write :

1. *Mount Arnon.* Here they have eleven acres of ground, including a parsonage site and camp-ground. They are building a neat frame church, 30x45, and greatly need aid. The frame is raised, and lumber for inclosing it is ready. It will be inclosed as soon as the weather will permit. This is, really, the uniting of three small school-house appointments into one central place of worship. It will be the center of the circuit.

2. *Coker Creek.* This is an important enterprise, located near the North Carolina border, where gold has been mined. The community is largely Methodistic. We have a goodly number of members. We greatly need

a good church, and will have a large congregation if we can build. They should have a church not less than 30x50—are poor and need aid.

3. *Lula*. This is to be the name of a church near the Yelico River, in Monroe County. Yelico Plains, near by, is the garden of this county. A gentleman, not now a member of our church, but a Christian and a Union man, has given a beautiful site of one acre and a quarter of ground, has subscribed \$75 in cash, and will give all the timber needed, in addition to work on the building. Solid and true men in the community are in cordial sympathy with us; some of them religious, but members of no Church. They will come to us if we can build, and they have decided to make the effort. They need a good church at least 28x40 feet in size. I regard this as one of the most important and promising enterprises we have in hand. A preacher will go to them soon, and co-operate in securing the building of the church.

4. *Mars Hill*. The site is selected, subscriptions are out, and work will be commenced before long. The people here are poorer than at the other places named, but the congregation will be large, and we can have a society numerically strong. They are willing to do what they can. The site is central and desirable, and the prospect of success encouraging.

BLUE SPRINGS CIRCUIT.

5. *Hornsby's*. This is near the Tennessee River, in Meigs County. A wide range of country here has no church of any kind. They have an open log school-house—slab seats—too cold for winter. One man has pledged \$100. Two or three others will give \$50 each. All the remainder are poor. The opportunity for building up a large and flourishing society is good, but help is greatly needed. We have an enterprising preacher there who will push the work as fast as the weather and means will permit.

DECATUR CIRCUIT.

6. *Rocky Springs*. This is also near the Tennessee River. The site is well located—a place where large congregations gather. They have a log school-house, only large enough to hold one third or one fourth of the people to be accommodated. Subscriptions are being circulated, and the work will soon commence. They want to build large enough to accommodate congregations of two or three hundred. They have a good site, consisting of two acres of ground.

7. *Bethany*. At this point our church has made great progress the past year. People are poor, but will furnish the material. They have the lumber ready for a church large enough to meet the wants of the community, and nearly or quite all on the ground. They will go forward and put the building under cover, but cannot complete it without aid from abroad.

8. *Bethel* or *Burnt Hill*. The name of this point is not definitely settled. It is three miles from Riceville, and ten miles from Athens. Our society at Walnut Grove, near by, was turned out of a house where we had been preaching since the war. We had a right in equity, and under the Cape May Compromise, to the old church property; but it was of so little value financially that, after making a public statement of our rights, opportunities, spirit, and course of action in such cases, I announced that

we had decided not to go to law for the property, but build a new church. Public sympathy is with us. The site chosen is convenient to our people, who are scattered over a radius of three miles or more. Subscriptions are being secured, and with small help the enterprise will be successfully prosecuted.

9. *Athens Station.* This point has already received aid—\$500—and our church and chapel are rapidly approaching completion. The new pastor is rallying and concentrating our forces, and the indications now are that the church will be ready for dedication in a few weeks. It will, indeed, be “a thing of beauty and a joy forever.” We use your plans.

ATHENS CIRCUIT.

10. *Hanks Chapel.* You have our application from this point. The church is inclosed and nicely painted outside, but is not finished inside, and is without seats. They ask for \$75 to aid in finishing. Some good men, who were formerly members of the Cumberland Presbyterian Church, came to us, and have taken hold earnestly in helping to build this new church. They have contracted some debt, but with \$75 will finish it neatly free of debt. It will then be an attractive church, and a good appointment on the circuit.

11. *Camerons.* This unites two appointments into one. It is near the Hiawassee River, and commands all the lower end of Chestna Valley and the Hiawassee Valley for several miles—a grand location. The site was given by our old Brother Cameron. Subscriptions are out, and the work will shortly be commenced.

All the above circuits and churches are north of the Hiawassee River, and south of the Tennessee, and between the Hiawassee, south, and Chattanooga lies the large part of the district, with the Tennessee River west, and North Carolina east. On

DUCKTOWN CIRCUIT are four church buildings on hand.

12. *Crafts.* Lumber ready, some money pledged, the work in hand, and help needed to finish. They have a neat and convenient church. Two years ago we had nothing here. The work is new, both spiritually and materially.

13. *Marshalls.* Our church here was put up and partly inclosed when it was blown down. People are poor, and live fifty miles from market. The prospect for development is good if they can be aided. Their application is before you.

14. *Shorts.* This is near Notly River, where there will be a railroad in less than twelve months. The trustees are duly organized, site secured, and subscriptions are being taken. The prospects are for one of the largest and most flourishing churches on the district. A worthy enterprise, and new work.

15. *Ocoee.* This is four miles from Decatur. I have not full information concerning it, but it is under the care of a strong man who means business.

CLEVELAND CIRCUIT.

16. *Price's.* This appointment is five miles from Cleveland. Site is

secured. It will take the place of a small log-house hitherto occupied. The lumber is ready, and they are about ready to begin work. I am not informed of the progress made; shall be there in a few days.

CHATATA CIRCUIT.

17. *Harles.* We have here a beautiful church overlooking the Candace Creek Valley. The church is about completed at a cost of \$1,000, and if we would avoid crushing one of our best and most liberal men, they should receive the aid asked in the application before you.

OLTEWAH CIRCUIT.

Churches on this circuit are in hand, or the enterprises are planned, at (18) *Birchwood*, (19) *Harrison*, (20) *O'Brien's*—a new railroad station—and (21) *Padgetts*. These are in James County, where we now have no church property worth the name. I shall be there in about four weeks, when I can give details, if desired, of these four enterprises.

22. *Missionary Ridge.* I learn from the pastor that he has heard from you concerning the application from this church, and he will write you shortly of the progress made.

23. *Cross Roads.* This is directly at the foot of old Lookout Mountain, a very promising appointment. They are canvassing for subscriptions and hope to begin building soon.

24. *Montgomery Avenue, Fifth Ward, South Chattanooga.* I am informed that Major W— proposes to build a church in this neighborhood—on Montgomery Avenue—provided we will furnish the site. For this we shall need aid. I earnestly hope the way will be prepared for the Major to carry out his generous purpose. It seems to be a very providential opening. Will keep you informed of this movement.

25. *Chattanooga.* You are informed concerning this church. It will be the best in the central South. Is now inclosed, and we expect it will be finished in the spring. Your generous aid to this church is gratefully appreciated. We have twenty-one churches to carry to completion. I will add nothing more. The work is before you. Write me fully and give all the encouragement you can.

To furnish the aid really needed for this one district in Holston Conference would require four times as much money as our resources will permit for the whole Conference. Some of these churches we have aided with but one third or less of the amount asked, and have granted this aid on condition that with it the people shall renew and enlarge their efforts, and do the remainder of the work needed. Hanks Chapel, (No. 10 above,) asking \$75, received \$25, and agreed to complete their church free of debt. A young lady of Philadelphia furnished \$100 to aid the church at Missionary Ridge, (No. 22 above.) So the pastor heard from us immediately as

stated. With this aid of \$100 they have agreed to complete the church so that it can be occupied.

Truly "the fields are white already to the harvest!" Every body help to gather fruit unto eternal life!

"FOR MY SAKE AND THE GOSPEL'S."

WE sometimes remember with grateful appreciation the self-sacrificing toil of the heroes of Methodism, but how often are their wives and families, whose sacrifices are no less, and whose sufferings and solitude are often greater, wholly forgotten. "Born in Wayne County, Pennsylvania, in 1808, converted when twelve, married in 1837, removing West in 1856, then to Alabama in 1865, died at Huntsville, March 29, 1883," is the brief outline of a life of sacrifice and toil which should not be forgotten. It is written of Mrs. A. S. Lakin, wife of Rev. A. S. Lakin, of Central Alabama Conference. After having been connected with the New York Conference for eighteen years, Brother Lakin was at the close of the war, in 1865, assigned to the important and dangerous work of re-organizing the Methodist Episcopal Church in the State of Alabama. Two years after their removal South, Mrs. Lakin suffered a painful accident, which left her a cripple for life, and during the eighteen years of her residence in the South she remained at her post without once visiting friends or kindred in the North. During the dangerous times of reconstruction, when her husband was hunted at home and on his mountain appointments—often turning aside from the public roads, where he knew assassins lay in wait for him—she never faltered, but said as he started upon each journey, "Go; the Lord's will be done," and in a brief memoir of her it is said that during this period "each morning she sought and obtained the assurance of his safety for that day. In the darkest hours—and there were many in her long itinerant career—she never wavered or lost hope." When consulted on the suggestion that her daughter engage in teaching the freedmen, at a time when such an undertaking signified not only the estrangement of friends and social ostracism, but persecution and personal peril, her answer was a revelation of her character. Referring

to God's great love to the world in the gift of his only son to suffering and death for the sake of mankind, she added, "I know of no reason why I should withhold my child." The "Huntsville Independent," a paper published in the town where she resided, said of her: "She was especially gifted in prayer. Naturally possessing a strong intellect, which was well cultivated, her choice of language was happy, and her soul being touched by the Spirit, her prayers have moved whole assemblies, and carried forward the conquests of the cross. Her religion was emotional, but at the same time the current of her feelings was directed by that splendid common sense for which she was noted. She studied carefully and understood thoroughly the doctrines and polity of that branch of the Church to which she had given her life." Rev. John A. Thompson, pastor of the Methodist Episcopal Church, South, who visited her on her death-bed, said, "I found her only a few hours before her death, calm, undismayed, consciously happy, and ready to pass over the river. It was a means of grace and source of strength to witness her patient endurance and listen to her words of triumph. For many long years did she faithfully discharge the duties and cheerfully submit to the inconveniences consequent upon the wife of an itinerant preacher. She had been a comfort and stay of the humble minister, and dying she said, 'Preach a full, free, and a present salvation, and we shall meet again.'" Her last words were, "It is all right."

What comparison does the little, which those who enjoy the quiet and pleasures of a home among friends may do for the Church in the way of giving, bear to such a life of sacrifice and suffering for the same Church? Should not those who remain in pleasant homes in the midst of friends deal more generously with those who in distant and difficult fields endure hardships for Christ's sake and the Gospel's?

GOOD WORK AND GOOD PAY.

As a good example is contagious among Methodist preachers, we publish the following from Rev. H. V. Givler, pastor at Fort Scott, South Kansas Conference. It came too late for our January Number.

Sunday, December 16, was Church Extension Day in our city. Of the \$1,000 asked of the Conference for this cause, the amount apportioned to our charge was \$20. I believed that I could increase the amount needed by a handsome surplus, and shaped my course accordingly. Of course I made a map. It was ten feet by six, the largest United States map I ever saw. It covered one whole side of my study, where I nailed up the canvas that I might work on it. For one whole day I labored on that map, climbing on old chairs to reach the top, and humbling myself on the carpet to make the lower parts. I made the great rivers and the great railroads. And when the States and Territories were outlined, I made the crosses in red, 434 in number. In one of the marginal corners, I drew, in perspective, a picture of one of our cheap churches, and I may be pardoned for saying that long before I was done my face burned with the intensity of my interest in the work I was doing. I finished the map by lamp-light, but that night my sleep was disturbed, for I was involuntarily taking the collection.

But the map was not all. I cut out of thin wood, and painted in black and gold the following inscription, and put it on the wall of the recess :

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CHURCHES AIDED IN ONE YEAR.

I did not prepare a sermon, but I did fill myself with facts and enthusiasm, though the latter came from God. By some strange fatality, a fire broke out in town fifteen minutes before church-time, and I had only two thirds of the usual congregation. But I presented the cause as best I could, took the collection, and when we summed it up we had \$90, just four and a half times the apportionment. And that which I regard the best of all was that the people who gave were most highly gratified with the result, and we all rejoiced together for this signal triumph. I am only sorry it was not \$100. We will do better next year.

QUESTIONS ANSWERED.

BY C. C. M'CABE, D.D.

Another question-drawer ! I present myself as a competitor of Dr. Buckley, and open a question-drawer, with this proviso, namely : All the questions must be about Church extension, for otherwise I might get beyond my depth ; here I am at home.

Coming home from church last Sabbath, a rich man, who has given thousands of dollars to our cause, asked me the following questions. He said they were awakened in his mind

by letters from tourists he had been reading in "The Christian Advocate?"

Question 1. Are any of our churches, built through the aid of Church Extension money, ever abandoned?

Answer. Out of many hundreds only two or three. They were in the mining regions of Colorado and Nevada. A church built in an agricultural district is never abandoned, but continues to be a home for congregations and Sabbath-schools for years, until a better structure supplants it, built without help from the Board. We would be much obliged to any tourist who would furnish the name of any church which has been abandoned.

Question 2. What have you to say about the stability of these new settlements, which spring up so rapidly along the lines of our railways? They have been described as "ephemeral."

Answer. The stability of a mining town depends upon how the silver and gold hold out; but towns built in agricultural regions are there to stay forever. Whoever helps to build a church in one of them may be sure that long after he has been summoned home to heaven the church planted by his aid will still be what Vice-President Wheeler called "a fountain of Christian citizenship." I would be much obliged to any tourist who will furnish us with the name of any agricultural town in the great West which has ever been abandoned. Probably some tourist wrote down Chicago as a transient rat-hole in a swamp fifty years ago.

Question 3. How large are these churches you build through the inspiration of your gift of \$250?

Answer. The smallest of them will seat a congregation of 250 persons, or one sitting for every dollar. Let no one suppose the \$250 gift pays the whole cost of the church. That gift is the lever by which we lift a church into existence worth four or five times that sum. The balance of the money needed is raised upon the spot, or, if we fail in that, a small loan is granted from our Loan Fund to tide the congregation over the period of weakness.

Question 4. Do these churches look well architecturally?

Answer. They are built according to approved designs drawn by a competent architect. Bishop Andrews writes concerning one of them as follows:

"The church is built exactly after the plan, without the belfry. I think it a marvel of beauty, convenience, and cheapness. It costs, when seated with chairs, \$1,600. I hope that, when practicable, you will insist that the cheaper churches which Board of Church Extension aids shall be built after the plans of the Board. They cannot be equaled by the designs of local architects and builders."

These churches may look small to a tourist seen from a car window of a rapid train, but St. Peter's Cathedral would look small on those vast plains. As you come nearer to our little churches you are surprised to find them

quite spacious, and always in keeping with the homes of the people around them. As you enter them you find seating room for from 250 to 500 persons.

Question 5. Are we not building too many churches?

Answer. Not while it is possible to travel for two hundred miles in many Territories, and pass through villages and hamlets by the score, in which there is no church.

My estimate of the need of the Republic is this: We ought to have a whole regiment of church builders; one thousand men and women who will each give \$250 per annum until the Methodist Church, with its pulpit, its open Bible, its Sabbath-school, its glorious Gospel of free salvation, confronts rum, Romanism, and the devil in every neighborhood on the continent.

That last answer stirred my friend considerably. "Put me down for the first one," he said. And his son, who has just entered business, said, "Put me down for the last one." A hearty laugh ran round the room, and the mother's eyes were dim with tears as she saw the spirit of her first-born son.

Now that the Metropolitan debt is paid, and substantially out of the way, I shall enter upon a campaign which will not close till the Board of Church Extension has the means to secure the erection of one thousand churches per annum, *and it will be done*. And when they are built, I would not exchange them for all the cathedrals on the face of the earth.—*The Christian Advocate*.

AFTER MANY DAYS.

In 1878 we gave to our new St. Paul's Church in Fort Worth, Texas, \$500, and loaned them \$500. With this they procured a good site and built a neat church worth \$5,000. Since then they have built a parsonage worth \$1,000, and have returned most of the amount borrowed with interest. They have done good work, and have provoked others to good works, as this clipping from the "Central Christian Advocate" shows:

"Fort Worth, Texas, Methodism of both kinds is prosperous," writes Rev. P. H. Bodkin. "Our Southern brethren are talking up a \$20,000 church. St. Paul's Church is moving on grandly. Congregations have constantly increased since Conference. We will soon have to call on our Church Extension Board for a new loan to enlarge or build. The Sunday-school of St. Paul's has doubled itself in a few months. Prof. White, President of Texas Wesleyan College, is a devoted and live superintendent. We will soon begin our special services, and are planning for aggressive work."

FREEDMEN'S AID SOCIETY.

THE CENTENNIAL AND OUR SOUTHERN EDUCATIONAL WORK.

THE year 1884 completes the first century of American Methodism. In order to recognize duly this important fact, the General Conference of 1880 recommended that the Centennial of the Church be celebrated, and directed "that the matter be referred to the Bishops to devise a plan for the Centennial year, and report to the Church as early as convenient." In accordance with these instructions, the Bishops submitted for the proposed celebration of its organization the following:

The chief object of connectional offerings should be the cause of education. The future of the Church will, under God's blessing, largely depend on the culture given to the youth. We commend to the liberality of the Church, first, the Board of Education; second, the Freedmen's Aid Society; third, theological schools; and fourth, such seminaries, colleges, and universities as shall be selected by the several Annual Conferences.

Through its constitution, as interpreted by the last General Conference, the Freedmen's Aid Society is responsible for our whole educational work in the Southern States, which now include nearly one fourth of our entire membership. These States have a population of 18,500,000, (about one third of the nation,) and of this number 6,500,000 are of African descent, being twelve thirteenths of the entire colored population. Nearly eighty per cent. of these cannot write, and a vast number of them are without the Gospel, and a large majority have not as yet been reached with educational advantages.

Of the 12,000,000 and more of white people in the South, multitudes are as needy in these respects as the negroes. Our over 400,000 communicants in the Southern Conferences are about equally divided between these races, and represent nearly two millions of people, a large proportion of them ignorant and needy, who look to us for Christian guidance and culture.

Every impulse of patriotism, philanthropy, and Christianity urged our Zion to enter the South as God opened the way.

The growth of our Church in the South is one of the marvels of modern ecclesiastical history. Here there has been a *net increase since* 1864 of fully 300,000 communicants, and of 3,385 church buildings, valued at over \$6,000,000. Every argument which moved the Church to engage in the Southern work urges, with increased intensity, its vigorous prosecution.

It is greatly to the credit of our Church that she, through her Freedmen's Aid Society, is prosecuting with so much efficiency her educational work among the ignorant masses in the South, while the nation is discussing the dangerous illiteracy of this section, and yet hesitates to pass a bill to secure relief for educating the people.

The work of our Society has now reached a point where the demand for greatly increased financial aid becomes imperative. The days of church primary schools in cabins are past. The public school system is undertaking, as it ought, this part of the work. The demand every-where is for thoroughly educated preachers, well-trained teachers, and for commodious and well-furnished buildings. We have 4,000 pulpits in the Southern States, more than one half of which are necessarily occupied by men whose illiteracy renders them ineffective as ministers. Besides educating preachers, the Church must train teachers, and lift her young men and women into other educated professions, and give a wholesome direction to industrial pursuits. Our Society cannot furnish schools for the vast number of illiterate youth in the South; it can only aid in the establishment of a few institutions of learning of a high grade for the preparation of preachers, teachers, and physicians, who, as leaders and educators, can give tone to public sentiment, and aid in the dissemination of intelligence and religious truth. Our Church has never faced a graver responsibility than this, and only by a greatly enlarged outpouring of money can she meet this manifest call of God.

In locating our institutions we have kept in view three things: first, the recommendations of the Discipline as to number and grade; second, the population to be reached; and third, local sympathy and support. Our institutions are cen-

trally located with reference to their respective patronizing Conferences. During this Centennial celebration, each Conference and congregation in the South will be encouraged to contribute as largely as possible to its local institutions. Already this spirit of self-helpfulness is apparent in several of the Conferences.

The Society has expended \$500,000 in permanent school property. And yet, every term, hundreds of students are turned away from our schools for the want of accommodations. Our greatest need is new buildings at several important centers. One of these is New Orleans, where for years our school has suffered because of this want. In that commercial metropolis of the South, where Catholicism is so strongly entrenched, we have a Church membership and following of fully 15,000, and within easy reach of this school are more than half a million negroes. Another point is Chattanooga, where, following the recommendation of the patronizing Conferences, we have located our university for the central South. With such a building as we need we could have an institution of commanding influence, and largely self-supporting. Marshall, Austin, and Houston, Texas, and Orangeburg, South Carolina, and Nashville, Tennessee, are other points at which buildings must be had or the work will suffer greatly. We ought to have at least \$100,000 for new buildings during 1884.

Our next great need is endowments for professorships; \$20,000 will endow a chair. The salary of the President of each of our colleges should be secured by endowment. We also appeal for aid in educating young men and women; \$1,000 will endow a perpetual scholarship, by which the donor could, every year, aid a worthy but poor young man or woman in obtaining an education.

Dear brethren, in view of the vastness of the work, and of the responsibility of the whole Church to prepare preachers and teachers to aid in elevating and saving these illiterate masses, we appeal to you for your hearty co-operation. We appeal to the Church for a Centennial offering of at least \$250,000 in 1884. This would enable us to put \$100,000 into buildings, and \$100,000 into the endowment of professorships,

and still enable us to support our schools without embarrassment.

We respectfully suggest :

1. That you heartily indorse, by special mention, our Southern educational work in your Centennial appeal to the people, and urge our wealthy friends to remember this work in their Centennial offerings.

2. We specially request every pastor, as early in the year as practicable, to deliver an address or sermon upon this subject, at which time the regular annual collection may be taken. Is it asking too much to request every pastor throughout our wide-spread connection to give at least one prominent service on the Sabbath to this cause, and that every congregation should be asked for a collection and every member for a donation ?

3. In addition to our regular collections in the congregations our hope is largely in securing individual donations. Persons making donations can name the fund or the particular school to which they desire to contribute. We ask the pastors to call the attention of the benevolent and wealthy to this work, its large possibilities, and its pressing demands. Impress them with the fact that the Centennial gifts to this cause will strengthen and establish the permanent agencies for the education and evangelization of those who have a peculiar claim upon the Church as well as the nation.

In behalf of the Society, yours in Christian fellowship,

I. W. WILEY, *President.*

R. S. RUST, *Corresponding Secretary.*

J. C. HARTZELL, *Assistant Secretary.*

J. M. WALDEN, *Treasurer.*

OUR SCHOOLS.

BY DR. RUST.

OUR schools have been improved in the qualifications of the teachers, the attainments of the pupils, and in methods of government and instruction. Wherever a good school is established it becomes a center of power, enlightening the people and improving their morals, and those who avail themselves of

its advantages secure the best preparation for a useful and happy life. Though many that attend school obtain but a very imperfect education, yet even a brief attendance imparts new views of life, and awakens in the mind bright hopes of usefulness and honor. The number of students pursuing academic and collegiate studies in our schools is constantly increasing, and each year adds to the number and qualifications of our graduates.

Already a few of our alumni are taking an active part in efforts for the world's redemption; thousands scattered over the South are engaged in teaching school; a few are reaping success as physicians; a smaller number are practicing law; some are editing newspapers, and others are securing for themselves recognition in the various departments of industrial and business pursuits. These first-fruits of our school work encourage us to expect rich and abundant harvests when our schools shall be supplied with a full corps of able instructors, commodious school buildings, suitable apparatus, and liberal endowments.

We cannot refrain from adding our testimony to the wonderful improvement of this race in all the elements of Christian civilization, such as no other people in the history of the world ever secured in so brief a period of time. To the school, the pulpit, and the press this improvement is largely indebted. Occasionally some one utters a wail of despair at the deplorable condition of morals that prevails among this people in certain localities, but this wail calls forth stern rebuke from those familiar with the condition of the colored people in more favored portions of the country.

It is true that in some sections of the South many are still in gross darkness, but in other portions churches have been planted, schools established, newspapers started, and the people, catching the quickening influence of intelligence and religion, have made remarkable progress in every department of Christian culture. We must not relax our efforts in this good work until there shall be accomplished throughout the entire South what has already been achieved where all our educational and religious agencies combined have secured their grandest triumphs.

DEVELOPMENT—POWER.

BY DR. HARTZELL.

The victories of peace in the South since Appomattox have been many and splendid.

Christian benevolence from the North has triumphed. Twenty-five millions of dollars have gone into the South since the war, a free gift, out of the heart of the North, to rebuild her waste places among her poor. Consecrated men and women, the bearers of that gift, have sanctified it with their sympathies, prayers, tears, and blood. A distinguished Southern author and educator says: "Suppose these Northern teachers had not come, that nobody had taught these negroes, set free, and citizens! The South would have been uninhabitable by this time." A prominent Southern judge, after sitting a day in our Louisiana Conference, said to me: "This is Christianity, this is civilization. What I have seen to-day gives me, for the first time since freedom, hope for the negro."

The many, instead of the few, are becoming land-owners. In 1880 there were 310,795 more farm-owners in six Southern States than in 1870. In Mississippi the number of land-owners increased 50 per cent.; in Virginia, 60 per cent.; in North Carolina, 68; in Louisiana, 70; in Arkansas, 91; in Georgia, 98; in Alabama, 102; in Florida, 129; and in Texas, 185 per cent. This increase has been largely among the negroes. Governor Jarvis, of North Carolina, says the average value of land is as much in the South now as before the war. Agricultural methods are improving. Free labor has raised 10,000,000 more bales of cotton in fifteen years than was raised in the same time during slavery's palmy days. Thus does freedom make the very soil laugh with joy.

Mines and mineral wealth, factories, and railroads are being developed. Millions of wealth are pouring out of the mountain sides. At Birmingham, Alabama, alone, \$5,000,000 are invested in iron-works. Already we hear talk of competing with New England in manufacturing. Hundreds of millions of capital have gone into Southern railroads.

The negro has shared in the advance. His increase in numbers has been great—35 per cent. by births alone, as against

29 per cent. among the whites of the nation by births and immigration, from 1870 to 1880. He numbers 6,500,000 in the South, and has gained since emancipation \$100,000,000 in taxable property. That is only \$15 apiece. So they are yet poor, but the beginning is a good one. Many negroes are getting homes where father, mother, and children dwell in love, and into which the life-giving streams of intelligence and piety are pouring from the school-house and church. How freedom feeds and clothes her poorest children!

Another victory is the revival of sentiment in favor of popular education, not for the few only, but for all. The South is coming to believe in public schools. Negro education is being advocated and begun. Out of 3,899,961 white school population in the sixteen Southern States in 1880, 2,215,674 were enrolled in public schools; and out of 1,803,259 negro school population, 784,709 were enrolled. The same year the South gave \$12,475,644 for public schools. These are encouraging figures. The work done is but little more than a beginning; but such a beginning in so few years is remarkable, and promises much for the future.

The old Southern Churches are feeling the impulse of the new life. Freed from the nightmare of negro chattelism, the Southern pulpit is speaking out more plainly upon questions of practical reform. It is freeing itself from the domination of political rule, which was absolute under slavery. Home and foreign missionary work and local Church extension and educational movements are being enlarged.

Every lover of God and our country rejoices in these and other evidences of a new and better civilization in the South. The South has arisen from the dust and ashes of mortifying defeat, and stands before the nation and the world, a wonderful illustration of the recuperative and self-adjusting power of the Anglo-Saxon.

THE MORAL CONDITION OF THE NEGRO.

BY PROF. W. H. CROGMAN, ATLANTA, GA.

But it becomes me now, I suppose, to speak of the moral condition of my people. To estimate fairly their improvement in this direction, it would be necessary to realize, if possible, the

depth of degradation to which two hundred and fifty years of thralldom had sunk them, and to take into consideration, at the same time, the fact that the moral nature of man every-where and among every people is by far the most difficult to train. This being so, what must be the task to repair it, after it has been bruised and maimed and twisted and gnarled and distorted? A crooked limb, by proper appliances, may be straightened. A bone of the body may be broken and set, and become even stronger in the fractured part; but man cannot sin and be strong. The violation of the moral law means, in every instance, the sapping of moral foundations, the weakening of the moral nature. When, therefore, I consider by what processes, during two centuries, the moral groundwork of my people was undermined and shaken, it is to me no wonder that many of them are to-day found immoral. The greater wonder is that their moral perception has not been entirely swept away. Many people, however, and those especially who stigmatize us as a race peculiarly immoral, do not reason in this way. They do not seem to recognize that slavery was a school ill adapted to the producing of pure and upright characters. Can you rob a man continually of his honest earnings and not teach him to steal? Can you ignore the sanctity of marriage and the family relation and not inculcate lewdness? Can you constantly govern a man with the lash and expect him always to speak truth? If you can do these things, then, verily, are my people peculiarly dishonest, impure, and untruthful. But our enemies demand of us perfection. They are unreasonable. They require among us, in twenty short years, a state of moral rectitude which they themselves, with far more favorable opportunities, have not reached in one hundred times twenty. They are unphilosophical, for they do not perceive that diseases are more quickly contracted than cured. *Natura infirmitatis humanæ tardiora sunt remedia quam mala.*

We have not had a fair chance in this country; but in proportion to our opportunities we can show as many good, virtuous, law-abiding citizens as any other race on this continent. Wherever in the South Christian education has reached the freedmen, it has awakened in them a taste for the true and the beautiful. This may be seen in the changed manner of living

of many of them. The dirty shanty and clumsy log-cabin in which, in former times, so many were accustomed to be huddled together, are retreating, step by step, before the steady advance of neat and cozy cottages. Christian homes, the strength of any nation, are being built up, decorated with the beauties and improvements of modern art.

I am proud, too, to know that in this transition period of ours we have had among us a few public men of unimpeachable character. When Oscar Dunn was lieutenant-governor of Louisiana, a certain white man, interested in a bill before the Legislature, endeavored, by the use of money, to secure Mr. Dunn's influence in favor of that bill. The reply of that noble negro was as withering as it is laconic: "Sir," said he, "my conscience is not for sale." In that memorable presidential election, when Messrs. Hayes and Tilden were candidates, a colored man in one of those Southern States, at that time a member of the electoral college, was approached by a white man, and offered fifty thousand dollars for his vote for Mr. Tilden, being informed, at the same time, that it was a "grave-yard secret," and that, if he ever exposed the offerer of that sum, death would be the penalty. I am proud to say that that brave and faithful man rejected with scorn the proffered bribe. Would Anglo-Saxon morality have stood a better test against gilded corruption?

Let us, friends, learn lessons from these things. Let us rise above low, narrow, absurd, wicked discriminations against men on account of their race, their color, or their nationality. Let us endeavor to repair the wrongs of the past. Let us be just, and let us be humane. Let us see to it that in the future fair play is given to that six and a half millions of people in your midst who have felled your forests, tilled your fields, developed the resources of a section of your country, received insult and injury untold and unspeakable, yet, in the midst of it all, have beautifully illustrated

"How sublime a thing it is
To suffer and be strong."

THREE EPOCHS.

BY DR. RUST.

In the history of the Negro in America there are three important epochs. The first embraces the foreign and domestic slave-trade. You are too familiar with the whole history of African slavery, beginning with the petty African princes making captives of the natives and selling them into hopeless bondage, to need a rehearsal of it. You understand the character of the passage from Africa to America; you are familiar with the horrors of the "middle passage." Thank God, the foreign slave-trade is broken up! Then followed and flourished the inter-State slave-trade. Such a trade was a burning disgrace to the nation. I never shall forget the sight, in Washington, I once saw, when a boy—a coffle of slaves—men and women chained together, marching through the streets, at the sound of a fife and drum, half famished, half clad, poor, miserable wretches, going down into the perpetual bondage of the South. In a single year, authentic historians state, Virginia sent down into the far South forty thousand human beings, yielding a return of twenty-five million dollars! So disgraceful was this traffic that one of the Representatives in the Legislature of Virginia said: "Virginia is one grand menagerie, raising human beings, like oxen, for the shambles." Thank God that the nation is no more disgraced with that inhuman traffic—the inter-State slave-trade!

The next is the emancipation epoch; the toils, struggles, and triumphs of which are too fresh in your minds to need repetition. The emancipation of four millions of slaves was one of the grandest events ever recorded in history, and it awakened the loftiest notes of praise among the good both in heaven and earth.

The third epoch includes the reparation of the wrongs of the slaves, and the preparation of these millions of freedmen for Christian citizenship. Why did we emancipate the slaves? Why break up the traffic in human beings? Why annihilate the whole system of slavery, unless we educate the ex-slaves, unless we repair the wrongs we have inflicted on this people? Why strike the fetters from their limbs and leave their minds

in the bonds of ignorance and degradation? In the language of Hon. Robert C. Winthrop: "Slavery is but half abolished, emancipation is but half completed, while millions of freemen with votes in their hands are left without education. Justice to them, the welfare of the States in which they live, the safety of the whole republic, the dignity of the elective franchise, alike demand that the still remaining bonds of ignorance shall be unloosed and broken, and the minds as well as the bodies of the emancipated go free."

Every argument for the overthrow of the slave-trade, both foreign and domestic, every appeal for the emancipation of the slaves, in thunder-tones demands for them education and elevation. The work of this third epoch is the most important of the three, and the struggles of the three center in this; therefore, educate.

WHAT THE SOCIETY HAS DONE.

1st. It has established and sustained twenty-four institutions of learning.

2d. It has employed annually in this work more than one hundred teachers.

3d. It has prepared hundreds of young men for the ministry.

4th. It has educated thousands of teachers for the schools of the South.

5th. It has graduated scores of physicians.

6th. It has taught since its organization 80,000 pupils, and nearly a million (1,000,000) have been instructed by its teachers and by those prepared to teach in its schools.

7th. It has invested in school property \$500,000.

8th. It has distributed \$1,241,610 50.

OUR NEGRO POPULATION.

There are now 7,000,000 of negroes in the United States, and 6,500,000 of these are in the South. The negroes increased 35 per cent. from 1870 to 1880 by births alone, while our white population increased only 29 per cent. by both births and immigration.

In 70 years there will be 50,000,000 of negroes in the United States, at same rate of increase. The next few years will settle what the character of those vast millions will be.

BOARD OF EDUCATION.

OUR SUMMER JUBILEE.

THE Centenary Children's Day is at hand, and the note of preparation is heard from the Atlantic to the Pacific coast. Never before were proper arrangements so complete, and never before were expectancy and enthusiasm so high and so general. The circulars and the Report of the Board of Education, together with the Centenary Programme for Children's Day, and the Manual of Hints and Helps, have been everywhere well received. By means of these publications, which have been placed freely at the disposal of every pastor and Sunday-school superintendent of our Church, information is now thoroughly diffused as to what ought to be done and may be done. It is hoped also that all who have received these documents will show and lend them freely to other persons who ought to be interested in them, and that thus the largest benefits may be secured by their distribution. Moreover, they should be carefully kept for future reference. In fact, not a few copies of them ought to be handed down to after generations. Imagine the interest with which they will be regarded by those on whom it will devolve to prepare for Children's Day in 1984. But most of all will the interest of our successors concentrate in what shall be done on the 8th of June, 1884. Of this a record will be made in future numbers of this Manual and in the Board of Education's next Annual Report.

MAKE LARGE PLANS.

While the Board of Education, as in duty bound, has given prominence to its own claims for primary attention and support during this Centenary year, it is not the less interested in all the other good objects that have been designated in the official plan of the Church. It therefore pleads not in behalf of the connectional educational funds alone, but for all and several of the educational agencies named in the following recom-

recommendations of the General Conference through the Board of Bishops :

The chief object of connectional offerings should be the cause of education. The future of the Church will, under God's blessing, largely depend on the culture given to the youth. We commend to the liberality of the Church, first, the Board of Education ; second, the Freedmen's Aid Society ; third, theological schools ; fourth, such seminaries, colleges and universities as shall be selected by the several Annual Conferences.

The great plans and work of the Freedmen's Aid Society are well set forth in its proper department in this Manual. The several theological schools of the Church are ably represented in our official periodicals and by their own representatives in the Annual Conferences in and around which they are located, while the several classical seminaries, colleges, and universities selected by the different Annual Conferences have local claims of great urgency and importance. We therefore plead for them all in the full confidence that the Church has means enough to cancel all their debts, and to create, for such as need them, ample endowments. The one thing necessary to this grand result is a pervading spirit of consecrated liberality.

HISTORIC MEDALS.

BY G. E. STROBRIDGE.

The prompt issue of a beautiful medal at the opening of the Centennial year of our organized existence as a Church furnishes an occasion for a brief presentation of some facts of an historic value.

The issue of medals seems to have been a very early custom. Many of the largest pieces of coin, so called, are more correctly classed as medals. The study and collection of specimens have been going on for a long time, and in every country there are many fine collections. The British Museum contains over 120,000 varieties. The Paris collection is still larger, and each is increased by the addition of 3,000 to 4,000 pieces annually.

Most of the nations preserve their history by these imperishable monuments. In this respect the French series is the most complete. England has adopted the plan of striking medals of battles, which are presented to deserving soldiers, and as early as the Revolution the American Congress ordered medals for the army and navy, the first being given to Washington for his rescue of Boston from British rule in 1776. It was of gold.

From the days of Constantine, for many centuries, and with but a slight interruption during the reign of Julian, the emblems of Christianity have had a place upon medals and coins. The obverse of these medals has borne, almost without exception, the portrait of an emperor, and our re-

grets are sincere that there has not come down to us upon these enduring memorials the face of one of the Church fathers, a Cyprian, an Athanasius, a Chrysostom, an Augustine, princes in the higher realm of intellect and religion.

Our medal bears upon one side the head of Bishop Asbury, and on the other that of Bishop Simpson, our senior Bishop, our Chrysostom, our "golden mouthed!" These men are as historic as any of the Church fathers; the united years of their apostolic labors cover almost the entire century they represent—a century, in some respects, the most remarkable in the history of Christianity, ever memorable for the growth of our Church from 83 ministers and 14,000 members up to 10 Bishops, 24,702 ministers, traveling and local, 1,742,021 members and probationers, and 1,865,597 in the Sunday-schools. Such a development discourages all comparisons, and must be catalogued as phenomenal. Equally beyond all parallel is our territorial expansion. Beginning with a narrow strip on the Atlantic coast, it spans the continent from ocean to ocean, and stretches from the Gulf of St. Lawrence to the south temperate zone, while in the Old World its doctrines are preached and hymns sung in 11 different nationalities. A monument commemorative of such triumphs will be prized to the latest generations, and should be found in every Methodist home.

We must commend the sagacity and taste which devised this medal, a most desirable possession for old and young alike, both on account of its beauty, its historic interest, and its bearing upon the special work of the year, namely, the promotion of education. Its cheapness, the moderate expense of its diffusion, and its adaptation to all parts of the Church, unite to insure its popularity. It is desirable, therefore, that immediate action be taken by all concerned, so that there may be avoided, as far as possible, the inconvenience and delay which are incident to a crush of orders.

Let the final motive for a universal interest in the circulation of this testimonial be found in the fact that the ultimate object contemplated is both worthy and Christian—that is, the building up of the Children's Educational Fund!—*The Christian Advocate*.

HISTORY AND NOTICES OF OUR CENTENARY MEDAL.

Following the foregoing article on "Historic Medals," it seems appropriate to place on record a few notes as to the origin, execution, and success of the Centenary Historic Medal of the Methodist Episcopal Church.

When it was resolved to have such a medal no resort was had to professional medal-makers for designs from which to choose. A plan was devised to illustrate significantly and simultaneously both the great historic events to be commemorated and also two of the grandest representative characters of the closing century. The best artists were then called

upon to aid in its execution. A standard portrait of Bishop Asbury was carefully reduced to profile form of the proper size. It was then ascertained with no little surprise that no good profile portrait of Bishop Simpson was in existence, and the good Bishop was far away on a tour of Conferences. Time was too precious to await his return home. Arrangements were therefore made by which a first-class photographic profile was secured in Saint Paul, Minn., on the day of the Bishop's arrival in that city to attend the Minnesota Conference. Mr. Zimmerman, a leading photographer, took a personal interest in making the picture what it should be for so important a purpose. The die-sinking and mechanical preparation of the medal were executed at the works of the Scovill Manufacturing Company, at Waterbury, Conn., under the careful supervision of Mr. C. P. Goss, the treasurer of that company.

As a test of the fidelity of the likeness of Bishop Simpson, a specimen medal was sent to the Rev. W. K. Marshall, of Saint Paul, whose guest the Bishop was when the profile was taken. On its receipt he wrote as follows :

I am greatly pleased both with the design and execution of the medal. The likeness of BISHOP SIMPSON could not be more perfect. I trust it may have a large sale; every member of the Methodist Church ought to have one. Commemorating two great historical events, and enshrining in imperishable art the portrait of the chief actor in each event, it will grow more and more valuable as the years pass away.

We now subjoin an editorial notice from "The Christian Advocate :"

The first ripe fruit of our Church Centenary year is the historic medal, issued by the Board of Education in the interest of our children's educational fund, now on our table. Of ample weight and size, artistically minted and gilded with pure gold, it is of sufficient elegance to please the most fastidious coin-collector, and yet so cheap as to be within the reach of all. In its plan as a historical souvenir that should be worthy of a great Church, all petty devices and ornaments have been discarded in order to plainly emblemize the first century of our Church life between well-defined portraits of two great and representative men. Happy is the Church whose first century has been vitalized by the example and influence of such Bishops as FRANCIS ASBURY and MATTHEW SIMPSON ! Their conjoined lives lap over the century now closing at either end, illustrating the possibility that many who will become possessors of this memorial token may

pass it down to successors who may live to celebrate the second century of our Church in 1984. For many reasons we join in the wish already expressed that not less than half a million of these medals may be called for during the year. We hope that no rival issue will be attempted to interfere with a connectional fund in which the children of every part of the Church have a common interest.

Here follows a graphic notice from a correspondent of the "Western Christian Advocate:"

CENTENARY MEDAL OF METHODISM.

BY C. W. TANEYHILL.

The Board of Education of the Methodist Episcopal Church, ever ready for all good words and works in the interest of the cause it represents, has produced a beautiful and substantial medal, commemorative of this historic year, with the picture of Bishop Asbury on one side, and the senior Bishop of the present, Bishop Simpson, on the other side, who is also the President of the Board of Education. One of these souvenirs should be in every Methodist family. You hold the century between these two pictures, and can see organized Methodism grow from a corn of wheat on the top of the mountain, in that Christmas Conference, until it shakes like Lebanon with its two millions of members. You can do two things at once with the same money—procure this heir-loom for the family, and help to educate the worthy poor of the Church by the proceeds above the cost of the manufacturing the medal. Mailed to any address at the rate of \$1 apiece. Send money and address to Rev. D. P. Kidder, D.D., 805 Broadway, New York.

The correspondence of the Board of Education, as well as intercourse with those who have seen the medal, indicates, in many ways, the delight with which it is received in all directions. A pastor in the West, who had ordered ten specimens to begin with, promptly acknowledged their receipt, saying, "They are worthy of the event to be celebrated." Another, in the South, who had ordered six, in a few days duplicated the order. Jubilant expressions, such as "Just the thing," "A happy idea," "The finest medal I ever saw," "Deserves a grand success," etc., etc., are of constant occurrence.

It is a significant and, in our judgment, a happy event that the Centennial Committee of the Methodist Episcopal Church, South, after full deliberation, and with our approval, have adopted our identical portrait of Bishop Asbury for the face of their official medal, placing on the obverse a portrait of G. F. Pierce, their senior Bishop.

* * For the terms on which our medal is delivered at any post-office in the United States, and in all foreign countries where the Universal Postal Union is established, see MANUAL for January, Report of the Board of Education, and separate circulars.

FINDING ONE OF CÆSAR'S MEDALS.

A numismatic find of exceptional value has been recently made in Spain. The *Epoca* states that in the course of excavations among some ruins near a little village in the Tarrogana district, and where a line of railway passes, a great number of Roman coins were disinterred a few days ago. Besides these relics, some pieces of bronze money belonging to the Celtic-Iberian period were also brought to light. The latter were of various dies, and in an excellent state of preservation. The priest of the locality had fortunately been able to secure some of these ancient coins, and among others, a brass medal of the size of a silver *douro*, bearing on one side a profile head in sharp relief, crowned with laurel, and with an inscription in the following words:

C. CÆSAR, DICTATOR.

and on the obverse, in three lines, the well-known legend:

VENI, VIDI, VICI,

surrounded by a laurel wreath. According to learned opinion, and after an examination of this curious medal—which is mentioned in Roman history—it proves to be a perfect and unique specimen of its kind in relation to Julius Cæsar and his famous dispatch to the Senate of Rome in announcing his victories.—*Galagnani's Messenger*.

The fact above stated strikingly illustrates the use and possible value of a medal in ages far distant from the time of its coinage. Caius Julius Cæsar was born 100 years B. C., and the medal in question must have been struck about 1930 years ago. It is consequently some half a century older than the Christian era. Although long buried out of sight, it now comes forth to link the present with the remote past. It thus proves what our medals may do in linking the present and the recent past to the long-distant future. It is to be hoped, however, that so many of the latter may be put in circulation that, instead of being exceptionally rare, they will be common 2,000 years hence. Certainly the moral conquests they celebrate are of far more value to the world than was Cæsar's conquest of Gaul, and the good Bishops they represent are entitled to far more love and veneration from mankind than any Cæsar who ever wore the bloody laurels of war.

LEGACIES.

The present is a good year in which to make wills in behalf of the cause of Christian education. Let nothing we now say be thought to imply that it is not better for good people to become their own executors by giving to objects which their judgment commends, while in life and health. When this is possible it is the best; if not the only sure, way to prevent litigation after they have departed, and often the defeat of their own cherished plans. But as persons are sometimes so situated that it is impossible to fully control means which are at their disposal by will, and as life is uncertain, it is well, if not an urgent duty, for them to consider what they ought to do to provide for the contingencies of the future.

We have reason to know that some in doing so have remembered the Board of Education of the Methodist Episcopal Church. Should many others do the same, we trust that, whether living or dying, they will have good reason to rejoice in the act and its prospective usefulness.

AN AFFECTING INCIDENT.

"Inclosed please find 50 cents for the Children's Fund, to be added to the collection from Mount Vernon Station, Southern Illinois Conference. During one of the darkest days of last winter I was called to attend the funeral of two children that had died of scarlet fever. When I went to the house I found the mother sitting by the bed-side of her little boy, at the point of death, a babe in her arms dangerously ill, and a daughter of thirteen also seriously ill with the same disease—and the two children above referred to in their burial caskets in an adjoining room. The next Sabbath, a week, was Children's Day. The mother was present at the services in our church. She came to me the Monday following, with 50 cents for the Children's Fund. She said her little girls (deceased) had saved up a few pennies, and she wanted to give one half to the Children's Fund and one half to an orphan fund that she named. I had remitted the collection that I received on Sabbath, and now hand you that stricken mother's gift, presented in the name of her dead children. The amount is small, but it is a sacred little sum.

"Yours, very sincerely, JOHN W. LOCKE."

THE METHODIST BOOK CONCERN.

THE CINCINNATI HOUSE.

The Western House has in preparation, and will issue in a few days, the following new books :

A Vindication of the Mosaic Authorship of the Pentateuch.

By Prof. Charles Elliott, D.D., of Easton, Pa. 16mo,
274 pages.

It is refreshing to read such a work as the present. It is scholarly, logical, and fair. There is no effort to shirk difficulties, or to regard an opponent as "too wicked to argue with;" but objections are stated and considered and satisfactorily answered. The author presents the negative proofs of the Mosaic authorship first, and afterward the positive. As a specimen of compact reasoning, it will compare favorably with the Apologetics of the revolutionary age, and will be a welcome addition to our biblical criticism. While it is a work of scholarship, there is no pedantry; and for popular reading there is nothing in it to repel. We feel safe in recommending it to all who have been inclined to doubt the Mosaic authorship of the Pentateuch, and to all who may be seeking for the best proofs of the canon of Scripture.

How the Bible was Made. By Rev. E. M. Wood, D.D., of
Pittsburg, Pa. 16mo, 265 pages.

The author assumes that the Bible came from God, and first discusses the theories of inspiration. He then takes up the question of the Scripture canon, what books belong to the two Testaments, and how they were admitted while others were rejected. The history of the Hebrew and Greek texts is given, with an account of the early translations, the various manuscripts, their authority and value, and the ages in which they were written. As possessing more interest to students and readers, more attention is paid to the New Testament history than to any other portion of the Bible or the Apocrypha; and a full account is given of all the English translations and the Revised Version. These chapters are followed by others on the early heresies of the Christian Church, the Christian Fathers, and Latin Christianity. The work is written in a popular style, and embodies in a small compass a great amount of information. It ought to

have a large circulation among the members of our Bible-classes and students of the Word, and it will be an enduring profit to all who will give it the attention which it deserves. It will show them that our holy religion is founded on no "cunningly devised fables."

Among the volumes recently issued by this House, and which have been heretofore noticed in this MANUAL, we again call attention to

A Hand-book of India and British Burmah. By W. E. Robbins, missionary. 16mo, 285 pages, with wood-cuts and map.

Of this volume, the "Bombay Guardian" says: "This is not a guide-book for travelers, but an attempt to answer, in as few words as possible, the many questions concerning India which have been asked the author during his ten years of labor in the country, and to put the result in such a small and cheap form as to be acceptable to the multitude whose interest in this great empire is constantly increasing. These are very worthy aims, and they have been very creditably and successfully carried out. The book was prepared for publication in America, and is well fitted to correct erroneous ideas and communicate just ones concerning India. The writer has persistently resisted the temptation to be diffuse, and wherever you open the book you find him going right to the point, and giving you explicit information about the subject in hand."

The Rev. I. L. Hauser, who was himself a missionary in India for a number of years, says: "It is a capital book; the very best of its kind." To those who wish to learn about India life and manners, and the results of missionary work in that vast peninsula, we commend this volume.

Methodism and Literature. A Series of Articles from Several Writers on the Literary Enterprise and Achievements of the Methodist Episcopal Church. Edited by F. A. Archibald, D.D. Containing also a Choice Catalogue of Select Books for the Home, the Church, and the Sunday-school. 12mo, 427 pages.

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